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THE NEEDS OF YOUTH¹

Two years have passed since the American Youth Commission began its work. It was called into being for the purpose of outlining a comprehensive plan for the care and education of American youth. There was abundant evidence that the American scene had shifted as far as young people are concerned and that the tall talk that we had been using so loosely in the past about a land of unlimited opportunities was not in line with the facts. A considerable breakdown had taken place in our social and economic machinery, and youth was bearing its share of the disappointment and suffering that had ensued. Statesmen had taken cognizance of the situation, but so had demagogues. Those who were devoted to the development and perpetuation of American ideals realized that something must be done lest youth lose its faith in democracy. On the other hand, those whose zeal it was to supplant our institutions with something alien and un-American were ready to foment the discontent of youth, that they might in turn make capital of it. The American Council on Education, realizing the critical nature of the situation and the necessity for informed leadership, entered the picture and with the assistance of the General Education Board set up the American Youth Commission.²

In the two years of its existence the American Youth Commission has devoted itself mainly to the task of definition. It

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² The personnel of the American Youth Commission is as follows: Will W. Alexander, Newton D. Baker, Ralph Budd, Louis D. Coffman, Dorothy Canfield Fisher, Willard E. Givens, Henry I. Harriman, Robert M. Hutchins, George Johnson, Chester H. Rowell, William F. Russell, Mrs. Edgar B. Stern, John W. Studebaker, Henry C. Taylor, Miriam Van Waters, Matthew Woll, Owen D. Young, George F. Zook.

has sought to discover the real nature of the youth problem and its constituent elements. A number of studies and surveys of youth had already been undertaken. These were made the subject of careful evaluation and analysis. In addition to this the Commission launched studies of its own. All told to date eleven such studies have been undertaken. These are:

- An Inventory of Oncoming Youth in Pennsylvania.
- A Study of the Needs of the Youth of Maryland.
- A Study of the Needs of the Youth in Dallas, Texas.
- A Study of the Needs of the Youth in Muncie, Indiana.
- A Study of the Distribution of the Youth Population of the United States.
- A Study of the Needs of Youth in Forty Rural Villages.
- A Study of the Health of College Students and the Health Programs of Colleges and Universities; also a Study of the Health of the Enrollees of the CCC Camps.
- A Study of the Work Camps of Europe.
- A Comprehensive Evaluation of the Civilian Conservation Corps Camps.
- A Study of the Vocational Educational Programs in England, France, Belgium, Germany, and the Scandinavian Countries.
- A Descriptive Study of Youth-Serving Agencies.

Besides these studies and surveys, experts in a number of fields have supplied the Commission with information concerning the following areas: Secondary Education, Vocational Adjustment of Youth, Home and Parent Education, Citizenship Education, Attitudes of Youth, and the Needs of Negro Youth.

To date the Commission has reached no definite conclusions or found itself ready to issue any reports. However, there does seem to be at least a working agreement that there are certain major aspects to the problem, certain areas in which the difficulties that youth faces are quite apparent, and before another year has passed the Commission expects confidently to be in a position to make definite recommendations to the American public.

THE YOUTH POPULATION

Certain facts have emerged concerning the youth population. The number of children and young people in the United States is decreasing, a fact that is reflected in the enrolment in the

elementary schools. Yet the enrolment in the secondary schools is increasing, because it has become increasingly difficult for young people from sixteen to twenty-five to find gainful employment. The alternatives are more schooling or disastrous idleness.

It is in the cities that the birth rate is declining most rapidly. Not a city in the United States whose population is more than 100,000 has an excess of births over deaths. On the other hand, the heaviest birth rate is in the rural areas. There the excess of births over deaths is such that a rather large migration is necessary in order to prevent the inevitable impoverishment and lowering of standards of living that naturally result when the population exceeds the potentialities of the environment to supply it with a decent living.

By and large throughout the land those families in the most fortunate economic and social positions have the fewest children. In those parts of the country where there is the lowest per capita income, such as the Old Cotton Belt, the Appalachian Mountain regions and the cut-over regions around the Great Lakes, there is the largest number of children per family. On the basis of careful studies, it can be safely stated that the productive workers of the Southeast carry a burden of child support and education at the elementary school level 80 per cent greater than the burden carried by the productive workers of the Far West, 44 per cent greater than that carried in the Northeast, and 43 per cent greater than that of the Middle States. For every one thousand persons 20 to 64 years of age there are in the Southeast 426 children 5 to 13 years of age. For every one thousand in the Far West 20 to 64 years of age there are 236 children 5 to 13 years of age, 295 in the Northeast and 297 in the Middle States. The fact that our population is growing most rapidly in those areas where there is the least wealth to support it is responsible for migration to wealthier sections of the country. In 1930, 23.5 per cent of the native-born population of the United States were living in states other than that of their birth. In the decade from 1920 to 1930, 40 per cent of those born in rural America had migrated to the cities and 60 per cent of this migration came from the very poorest localities. Had they remained in the place of their birth, there is every likelihood that, deprived of economic and cultural advantages,

they and their children after them would have sunk to a level of existence even more meager than that which their parents enjoyed.

EMPLOYMENT

Definite figures concerning unemployment among young people are not available, but certain estimates can be made that have validity. Probably one half of the 10,000,000 youth in the United States, who between 1929 and 1934 reached the age when they might be gainfully employed, had not found employment in 1935. In other words, some 5,000,000 young people in that year found it impossible to get work. Since 1935 there has been some improvement in the employment situation, yet at the beginning of 1937 there were perhaps three to four million young people who were through with school but unable to find a full-time job. This phase of the problem has been more or less central in the Commission's thinking to date. As a matter of fact, one would almost be justified in saying that the youth problem is fundamentally an employment problem. Millions of young people who have no interest in things academic and small capacity for intellectual pursuits find that there is nothing for them in schooling as it is presently organized and want very much to go to work. They have reached that level of maturity where the desire to be self-sustaining and financially independent is very strong. They find no satisfaction for the deeper urges of their personality in bookish pursuits for which they are not fitted. They are impatient at any further postponement of the day when they can take their own place in the lists of life and carry their own burden. Yet the opportunities are not available. There are those who maintain the picture is not as dark as it has frequently been painted, that youth can make its own opportunities if it is so minded. But the facts do not bear out this optimistic contention. And the evidence is quite conclusive that over three million young people between the ages of 16 and 24 are finding that there is no room for them in our industrial and agricultural organization.

In addition to this, great numbers of those who have found employment are not properly trained for the work they are doing or adjusted to their status. Socially, home and school have been too much inclined to exalt white collar occupations

and a kind of snobbery has been at work developing ambition for a professional career in the heart of many a young person who would be better off in the long run, both financially and from the point of view of his own personal happiness, were he engaged in a trade. All too little has been done in the field of guidance, and society has not as yet recognized its responsibility for directing young people and helping them to find their way around in the civilization that is becoming increasingly complex.

The problem here is as diverse and ramified as society itself, and the solution cannot be found through any single approach or by means of any one single agency. There is here a community responsibility which must be borne not by education alone, nor labor alone, nor government alone, but by all working together in enlightened partnership.

HEALTH

In approaching the health problem the American Youth Commission is asking itself questions like these: Are medical facilities which provide protection against preventable causes of death and disability available to our young people? Are youth taught those principles which make for rational thinking and sound judgment in matters of health and for the adoption of better health practices? Are young people being prepared to adapt themselves emotionally to the realities of shifting economic and vocational conditions? The Commission is asking itself these questions because there seems to be evidence that for large numbers of our young people the answer is in the negative. Whenever we begin to examine young people in colleges, in schools, in camps, or wherever they may be congregated, we find that their health, both physical and mental, is far from what it should be and could be were they properly intelligent about the care of their bodies and in a position to benefit by the advances in medical science.

This would seem to be a basic element in any comprehensive plan for the care of youth. Physical fitness bears a very direct relation to other fitnesses. It is a condition for happiness and success in one's vocation, in one's cultural pursuits, in one's social life, and even affects one's spiritual outlook. A sound mind functions best in a sound body. In the words of St.

Thomas Aquinas, "When the body is well disposed, it procures the well-being of the mind or soul." It does seem that democracy should find a way of making the best that medical science has discovered the common heritage of all. The alternative is a cost to the individual and society that we cannot afford to pay.

LEISURE TIME ACTIVITIES

Labor-saving machinery and the speeding up of the processes of production have increased the leisure time of people living in modern society. This brings recreation to the fore as a major factor in the lives of all of us and in a special manner in the lives of young people. Youth has more spare time than ever before. In large numbers it is out of school and unemployed; when it is employed, the working day and the working week are shorter. Mechanical devices of one kind or other in the home have lessened the number of household chores that need to be taken care of. Again, much of the work that is being done today, particularly in industry, is of a routine kind requiring very little thought and no outlet for the creative urge. In general, the tempo of modern life demands opportunities for relaxation.

Youth in its exuberance is bound to find some means of recreation. The means that it too often chooses are not very promising from the angle of health and character development. In large cities particularly opportunities for healthful outdoor play activities do not abound. Passive forms of recreation, such as attending the movies, watching games played by professionals, listening to the radio, are too prevalent. The so-called "wild party" attracts young people and there is real cause for concern about the growing consumption of alcoholic beverages by young men and young women. A free and easy, and consequent degrading attitude toward sex is becoming more evident.

The purpose of recreation, as the etymology of the word indicates, is to re-create—to create anew—to give both mind and body opportunities to restore the powers and energies that have been used up in the actual business of living. Leisure time activities that do not accomplish this purpose, but, on the contrary, tend to destroy and debilitate the energy of the individual, are a menace to the welfare of society. Somehow or other in the development of our educational programs we seem to have

forgotten certain fundamentals, like music and art and the development of hobbies. Too many young people nowadays cannot bear to be alone with themselves. They have no inward resources for self-entertainment. With more and more time on their hands they have less and less capacity for using it in a constructive manner. The Church, the school, the community are all being challenged in this field. Increase in leisure time may very easily prove to be our undoing as a nation unless we take cognizance of its implications.

THE RURAL PROBLEM

No civilization can long survive the decay of its rural society. It is the experience of humankind as revealed in its history that when life on the land ceases to be prosperous and happy and progressive, the beginning of the end is being written. The fact that the United States has ceased to be predominantly an agricultural nation is reason for concern. The progressive industrialization and consequent urbanization of our people is creating that kind of artificiality which in times past has spelled ruin for empires. No problem that faces us is more fundamental in its implications than the rural problem.

The facts that have been uncovered concerning rural youth are far from reassuring. Of course, young people in the country have certain advantages that cannot be matched in the city. They are living close to nature and as a consequence are in a position to develop for themselves a philosophy of life that is rooted and founded in reality. However, as matters stand now, rural youth in the United States is afflicted with certain disadvantages that rather overbalance their advantages. There has been an increase in farm tenancy, a growing commercialization and mechanization of agriculture and a depletion of natural resources. These have reflected themselves in decreasing income for the rural population with a consequent impact on the home, the school, the Church and the community at large. All in all throughout the country, young people on the land are in an unfavorable economic and cultural situation as compared with young people in urban areas.

Rural schools do not compare favorably with city schools. Adequate facilities for the promotion of health are frequently lacking. Libraries are not available and community life is

fairly drab. One result is that life on the farm loses its attractiveness and there is an urge on the part of rural youth to migrate as soon as possible to the city.

Much has been done in the way of promoting that education which is specifically agricultural, but very much remains to be done. There is confusion in the counsels of those who are active in promoting vocational education for rural youth. It is not easy to determine the character of the vocational program to be presented in a rural high school when it is known beforehand that a fair percentage of the students will not live on the farm but will seek employment in industry or business in the city. The automobile, the movie, and the radio have destroyed isolation and the rural population is no longer self-contained. It is subjected constantly to the influence of urban civilization. All of which creates fundamental problems for those whose business it is to make curricula for country schools.

I wonder if it would be an overstatement to say that until we have come to grips with the rural problem and come to some fundamental economic solution, we can hope to make no sure progress in the solution of any other problem. The farmer must have enough wealth to maintain himself in security, to give his children a happy home and educate them according to their capacities, to create a community round about him in which there will be opportunities for healthful, social growth, if his sons and daughters are to be inspired to carry on in his tradition and find the means of necessary self-development on the farm.

THE HOME

Then there is the problem of the home and the necessity of preparing young people for salutary family life. The effect of the industrial revolution has been to modify profoundly the character of the home. Particularly in the city it has ceased to have any industrial significance and it is rapidly losing its character as a social center. People go away from the home today for everything save food and rest. Youth seeks entertainment in the movies, the dance halls, the athletic fields, to say nothing of the street corner and the pool room. Married women are employed outside the home in ever increasing numbers. Divorce has become more or less the order of the day, and

the feeling of responsibility for the children on the part of parents is alarmingly on the wane.

Here, again, we are facing something fundamental. If a nation is to have any spirit and cohesiveness at all, it is because it is fundamentally an aggregation of families. Destroy the family and you undermine the basis of national solidarity.

The vision of a happy home life unfolds itself attractively before young men and young women today, but all too often they come to the conclusion that it is a mirage. Being forced by circumstances to postpone the day when they can become self-supporting, they see very little chance of getting married at an early age. The moral implications of all of this are self-evident. Youthful aberrations in the realm of sex frequently operate to destroy the faith and confidence and fine idealism which are basic requisites for a happy married life.

It has been suggested that education for family living requires not only technical information but wholesome attitudes in three fields: (1) Home and consumer economics; (2) Personality development and human relations, which includes child study, and (3) Sex and reproduction. To provide more adequate preparation in these three fields we need better adult parent education than we now have and recognition of the necessity of preparation for family living in high school and college programs, as well as the development of ways and means through churches and other agencies that will reach those young people who are out of school.

Much fine work is being done in this field by the churches, by parent-teacher organizations and women's clubs. This work needs to be strengthened and coordinated. Good homes do not just happen. They are the result of intelligent cooperative effort.

SECONDARY EDUCATION

One does not proceed very far in the study of these various fields and the uncovering of the factors in them that are affecting youth without becoming aware of the fact that many changes are necessary in formal education if the school is to minister realistically to the needs of youth. Above the elementary level the American tradition has been primarily academic, but, today, due to the pressure of economic conditions, thousands

of boys and girls are continuing their education beyond the grades for whom an academic training is not suited. The American Youth Commission has reached a tentative conclusion on this score. It accepts as a postulate that society has a responsibility for the care of all young people until such time as they can find employment up to the age of 21. All boys and girls should be in school until they are 16. Beyond that, adequate facilities should be provided for those of an academic and intellectual bent to continue their education as long as possible. For those who want a practical education and training for a job, vocational education should be provided. For those who fit neither of these categories, some plan of part-time work and study might well be worked out, perhaps in the fashion of those experiments that the Federal Government is carrying out through the C.C.C. Camps and the work projects of the W.P.A. Many young people are going to become better citizens, better men and women, if they have opportunities to experience early enough the stabilizing effect of going to work and earning a wage. It should be possible to work out a plan whereby young people 16 years of age and upwards may have the experience of going to work under proper direction and with such safeguards as will preserve them from exploitation.

In this connection it might be well to stress the rights of those youth who are fitted by nature to receive advanced education. In an attempt to provide a school program that would meet the needs of all comers, there has been a considerable dilution of academic standards in the American secondary school. Much has been said, and too much cannot be said, about the right of all young people in a democracy to as much education as they are capable and that kind of preparation for life to which they are adapted. But perhaps not enough has been said about the right of those who are gifted with better talents to receive a training which will develop their capacities as fully as possible. Once we face realistically the fact that on the secondary level we have a variety of problems that call for a variety of approach, and realize the full implication of intellectual differences, we may hope to discover a method of taking care of the many that will not handicap the gifted few.

I might linger on this problem of secondary education and try to give you the gist of the thinking that the American Youth

Commission has done concerning it. The problem of vocational education has been discussed at great length and its correlate, the place of guidance in the secondary school program. Attention is being paid to education for citizenship and the objectives of general education beyond the elementary level. However, these matters will be discussed in full by Dr. Payson Smith. My only purpose in mentioning them here is to complete the account I am trying to give you of the work of the American Youth Commission in attempting to draw the outline of a comprehensive program for the care and education of American youth.

CONCLUSIONS

I may be pardoned for bringing this presentation to a conclusion with a few personal observations. Speaking entirely for myself and without any knowledge that anyone else on the Commission agrees with me, I would say, first of all, that in a project of this kind it is very necessary to preserve a sane balance and not embark on the dangerous course of over-emphasis. It is so easy to become afflicted with the reformer's zeal and to concentrate exclusively on the evils to the neglect of the things that are good. In a study such as we are making, I think it is very essential that we realize that American youth is comparatively well off. The work of the Commission would be of little value were it to begin with the fashioning of a straw man. From time to time one hears statements emanating for the most part from pressure groups to the effect that society has failed youth and that there seems to be a sort of conspiracy on the part of adult civilization to deprive young people of their rights. This is, of course, great nonsense. It is one thing to recognize the fact that the development of modern society has created problems for youth, but another thing to assume that because of these problems the status of young people borders on the hopeless. There are opportunities galore in this land today, even though they are limited. He does a poor service to the oncoming generation who imparts to them the counsel of despair, and blinds them to the fact that even though the world is not theirs for the asking, there are abundant possibilities for self-development and the making of a happy and successful life all round about them. There is nothing that youth in the full flower of

its vitality desires more than experience in responsibility. Opportunities for the assumption of responsibility are definitely not as plentiful as we once fondly believed. But they are plentiful none the less and there is no reason for adult society to get down on its knees and admit failure to our young people. The older generation has borne its burden patiently and exercised no small intelligence, and the fact that economic forces have operated so frequently to negate its aspirations for the future should not blind us to the extent of its accomplishment. Perhaps it has left problems unsolved, but that is as it must be. No generation should be blamed for failing to create a Utopia, for Utopias there never will be in this vale of tears.

Another caveat that I would enter relates to the impulse to find remedies via the short cut. The situation in which we find ourselves today has been a long time in the making and will not yield to hurry-up remedies. We have developed institutions in this land and they are the bulwark of our particular kind of civilization. All in all, that civilization is something rather fine. It is based on the principle of liberty, which, in turn, is founded on a deep respect for the dignity of the human personality. Democracy is a way of getting things done, but it is also a way of doing them. It is what happens to human beings in the process of doing that is important far beyond the fact of what has been done.

There is abundant evidence that geography plays a large role in the fortunes of American youth. The fact that young people were born and are growing up in one part of the country rather than another makes a tremendous difference with regard to their opportunities for happy and successful living. Wealth is very unevenly distributed in this great land of ours, and the boy or girl in, let us say, the Old Cotton Belt of the Southeast, has few of the advantages that are enjoyed by a boy or girl who lives in New York State. A human being first sees the light of day in one of the depressed regions of the United States, spends there his childhood and youth, is poorly educated, neglected physically, and deprived of cultural advantages. The hopelessness of his situation is borne in upon him when he leaves home to journey afar and take up his residence where life seems more attractive. He is one of many, and the impact of him and his kind

on the civilization to which he migrates is not altogether healthy. It results in a gradual lowering of the cultural level.

Evidently here we are faced with a problem that is not entirely local, but which is national in character. Here is a responsibility not merely for the people of this locality or that state, but for the people of the United States as a whole. Something needs to be done to give the boys and girls in those areas of the United States that are least favored at least a fighting chance, to yield them opportunities equal at least, on the basis of a lowest common denominator, to those enjoyed by their compatriots elsewhere. The instrumentality which the people of the United States have at hand for effecting such equalization is their Federal Government.

Yet it is an instrumentality that must be used with the greatest caution. Freedom and the centralization of governmental powers do not go hand in hand, if the experience of human society is any criterion. There may be a way in which the Federal Government can come to the rescue of needy American youth without at the same time assuming a control over the details of our national life that would spell the doom of freedom and democracy. If so, it is our obligation to seek out that way and not allow ourselves to be driven by the importunings of immediacy to take measures that our children and our children's children will some day rue.

In this connection, it is well for us to keep in mind at least a suspicion that there is something deeply wrong about a social order that creates plenty but fails to distribute that plenty equitably. The fact that civilization in certain areas in the United States is depressed and impoverished cannot be traced to one particular cause, but we are all aware that among the causes that have created this condition, greed and avarice and economic stupidity bulk very large. Right reason and a fundamental respect for human dignity have been lost sight of all too frequently in our industrial development. We have been too intent on material advantages and taken it for granted that somehow or other, by some legerdemain, these material advantages would create human values. They have not done so. Something in the way of a social and economic rehabilitation of society would seem to be the next order of business. Men's

minds need to be changed, their scheme of values reorganized, in order that there may be brought about a rebirth of those attitudes toward life and death and things present and things to come, which are the basic postulates for the creation of a society that will be worthy of human beings.

The reorientation, the reform, must begin in the soul of America. We have always been an idealistic nation, even when our actions belied our ideals. America is a way of living, by means of which life is constantly growing. America is a way of action, by means of which action it constantly progresses. America is an atmosphere in which the souls of men are constantly nourished unto spiritual greatness. In the degree that it comes to mean anything less than all of this to those to whom its traditions have been entrusted, it will be courting destruction. We need young people—young men and young women—with vision and capacity sufficient to make the dreams of our fathers come true. We need young men and young women whose spiritual powers have been developed to the utmost. We need young men and young women who are inspired by a sacred sense of responsibility, because they are fully aware of their creaturehood and the fact that they do not belong to themselves.

For good government in these United States of America we need morality, we need knowledge, but above all we need religion. The founding fathers recognized that fact when they asserted, "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." American youth needs employment, it needs health, it needs recreation, it needs a good home, and it needs more and better education. But basically and fundamentally American youth needs God.

GEORGE JOHNSON.

THE MODERN FOREIGN LANGUAGE REQUIREMENTS AT THE COLLEGE LEVEL

I must begin by apologizing for the title—"The Modern Foreign Language Requirements at the College Level." Like many another title, it is too imposing; it sins on the side of magnificence. It were well that I had noted the defect three weeks ago, when Father Stanford was good enough to send me the wording for appraisal. In confessing my carelessness, however, I get some comfort from the thought of how considerable is the company of my fellow-delinquents. I refer to those cheerful souls who do so much to lift our college catalogues above the dull world of fact. I refer especially to those bright optimists who in the face of what The American and Canadian Committees on Modern Languages have found out for us still quicken the statements of modern language aims, of modern language requirements, of modern language offerings with prospects which are the admiration and terror of prospective freshmen. These lyric blurbs are vague and menacing, "affecting thoughts co-equal with the clouds," but as every sophomore knows are far mightier in promise than in performance. So likewise the title on the program.

The American and Canadian Committees on Modern Languages spent on their famous survey five years and over \$200,000; they drafted the energies of seventy known teachers and scholars and of unnumbered anonymous helpers; they carried on ninety special studies; finally they assembled the fruits of their labors in seventeen volumes, which bulk up to nearly five thousand octavo pages. They listed in their findings no less than one hundred and twenty-three problems of modern foreign language instruction. The survey, to be sure, was conducted at three levels of instruction and not on the college level only, but since the college is so conditioned by university above and by the secondary school below, very few of the one-hundred and twenty-three problems can be presumed to be devoid of pertinence for a paper which would take on, unabridged and unexpurgated, such a subject as "The Modern Language Requirements at the College Level."

Despite the litany of generalities which the title seems to threaten, I wish to submit to your criticism a tentative solution

of one problem only, a problem very real to us in Washington, and to many colleges, I dare say, in the Middle States area; one, however, to which the Committees do not seem to have given specific and individual attention. In Washington, because of the influence of the Graduate School, we call Problem Number 124 the Modern Language Requirement. As a graduate school term, its meaning is immediately clear. Graduate students, regardless of the major, must prove their ability to read French and German, or, French or German, as the case may be. When the phrase is transferred to the undergraduate level, however, it is misleading, because it does not differentiate between this mastery of a mere tool of scholarship, a simple skill, and the course requirements in modern foreign languages now usually demanded of college students.

I

It is this requirement in a skill with which I am now concerned. Many of us, I believe, have this problem on our hands. Like many other very common problems, it does not shape up identically in any two of our institutions. Our college in Washington, for instance, must live and breathe and have its being in an overwhelmingly graduate school environment, must struggle to keep itself strictly to the *results* of erudition on a campus where the professors who *add* to erudition are the professors held most in honor; and where the college dean must breathe, if and when he can, eternally and unfavorably contrasted with another dean, who, after seven years of graduate school administration, is still bedeviled by the fixation that the heavens are about to collapse and that therefore all the work in the world which can be done in the world must be dispatched in the next five minutes or so, before Gabriel begins sounding the trumpet. Of such little distinctions as these the significant differences arise. It is my hope that out of the varieties of experience with which the rest of you try to meet the problem, our version of it in Washington may be bettered.

II

Any version of it, however, cannot be completely satisfactory, for it arises out of conditions which overshadow all foreign language work in this country. In fact, the presence of this requirement in a skill among the prerequisites for graduation ag-

gravates the effects of such conditions. These basic sources of trouble have sometimes been included under the phrase "underlanguaged America." In the early years of the century there was held in Washington an international convention of tuberculosis specialists. In the course of the convention it was discovered that our great scientists in attendance could not follow the papers of their European colleagues which were written in a foreign language. Some of our unscientific countrymen were humiliated by the discovery. The point seems to have been that it was all right for the mighty savants from the Continent to be as ignorant of spoken English as continental savants usually are, but that it was dreadful for our own men of might to return the compliment in kind. At any rate, while some of the psychologists of the day were proving to their own satisfaction that language studies weaken the will because they prevent the growth of motor coordinates, more than one of our popular periodicals was in tears because eminent scientists of underlanguaged America were no more polyglot than their confreres from across the sea. The question as to whether America is underlanguaged or not will be answered by one's viewpoint at the moment the answer is being given. More than one administrator in our great centers of population is sure that America is overlanguaged. College administrators, even those who care not at all about what the Continent may think of us as linguists, are ready to admit that for them America is hopelessly underlanguaged. There is our perverse habit, for instance, of refusing to recognize in practice the fact that there is a language stage in a boy's or girl's ontogeny, a pre-adolescent period when the memory is far more active than the reasoning powers, and when chicken-pox, whooping cough, measles or French have brilliant opportunities to make headway. Chicken-pox, whooping cough, and measles do make progress somehow, but French is postponed to high school years. In one-sixth of our high schools there is not even this belated chance to study any language, ancient or modern, save English. And where a foreign language is offered, students usually spend the first two years learning the language as they may, and the last two forgetting the little which they may have garnered.

In facing this stupid state of things the American college needs statesmanship. It cannot exclude foreign language study as one-sixth of the high schools do because the cultural level of

the race must be maintained and the cultural level will not be maintained if foreign language studies are banished from college curricula. It cannot order the high schools to mend their ways because the American High School is a terminal school, not a college preparatory school, for the vast majority of adolescent boys and girls. In planning the typical freshman's program it cannot ignore the two years of foreign language work which it has accepted as entrance credit, nor ignore the fact that a two years' lapse in pursuit of a language is almost ruinous linguistically to a high school graduate. Fortunately, these niceties of admission and placement can be resolved today by entrance and placement tests before the freshman begins his studies, and elastic class-room and class-hour schedules will allow ready correcting of any errors in the tests. Fortunately, too, America is so hopelessly underlanguaged from the college standpoint that the colleges usually confine their objectives in language study to this earth and to a facile reading knowledge of a foreign language and to the pleasures which such power can give.

On matters such as these all colleges which have thought out common problems are in substantial agreement, but with these the agreement usually ends because of the variant conditions which allow no one college to be an exact and faithful copy of any other. And this brings us to conditions in Washington.

III

The situation in Washington briefly is this. The College at the University was founded back in the good old days before educators were as aware as some of them have since become of the specific academic demands which will justify the launching of a university or college in a given place. The older colleges were trying to become universities because the Johns Hopkins had pointed the way. The Catholic University and Johns Hopkins, after an edifying period of single blessedness as graduate schools only, each took unto itself a college because that was quite the thing to do. The subsequent story of each for a long time paralleled in essentials W. E. Woodward's version of the earlier marital life of General Grant. The first and only love of the General's earlier years, according to Mr. Woodward, was horses. But when he reached his middle twenties it suddenly occurred to him that a man in his middle twenties was expected

to get married. Therefore he got married, but after following the mode thus far, he breathed a sigh of relief, thanked God that it was over, promptly forgot about his wife, and returned to his beloved horses. The Johns Hopkins and the Catholic Universities were for long like General Grant. Once each had taken unto itself a college, it forgot all about the lady, leaving her to languish at the church door, in fact, while it rushed back to the library and the laboratory.

During Bishop Ryan's administration, the University became college-conscious and from the discoveries which were being made elsewhere, it worked out a role for what modesty forbids me to call the University's better-half. It noted that at Harvard and at Princeton undergraduate scholarship was now an established fact due to a scheme of distribution and concentration which had been proving its worth at Harvard for about twenty years and at Princeton for about ten. It studied the project in both institutions, surveyed its own resources carefully, decided that the plan was feasible and began to adopt it, with the necessary variations imposed by its transference to a Catholic campus.

This scheme—which sees to it that a young man cannot receive his bachelor's degree without having had the experience of knowing some one subject in the college curriculum in a masterful, personally possessive sort of way—had produced a mild revolution on our campus as it did at Cambridge and Princeton. We have had to raise our standards continuously, we have had to double and double again the Library force in order to take care of the increasing demands for service which the undergraduates now make; we have had to increase the staff and at the same time to put a limit to enrollment because, to descend to the most sordid of reasons, the scheme has proved so expensive that we cannot afford to carry it out, if the College grows in numbers. It has thrust upon us a multitude of problems—one of which is what we call the Modern Language Requirement.

IV

Concentration in the last two years of college, now being accepted more and more by colleges which select their students, calls for a nice distribution of the rest of the student's program in order that the other objectives of college studies may not be

lost. In the last two years of residence the student must devote at last one-half of his effort to some one subject and he must finally prove his mastery of the subject by a series of examinations which will test how personal and matured his knowledge of the field is by observing his approach to problems in the field which he has never seen before, at least, not in the shape in which the examination presents them to him. To prepare for this ordeal the student cannot depend on courses alone, regardless of how ardently pursued, and he cannot depend on his knowledge of English alone. Bibliographical data prove *ad nauseam* that for any field in which the college offers concentration the student must have a reading knowledge of at least one language besides English, and that if he is to get along without nice adjustments he should read two besides English. Many colleges which demand a reading knowledge of a foreign language postpone the test until near the end of the student's course. With us he must prove the facility before he becomes a full-fledged junior. In other words, not earlier than May 15th and not later than October 30th of the year when his third year in residence begins, the student must prove by examination this ability. If he fails to qualify by the latter date, he is put on probation. Socially and academically, he is not a junior and is treated as one unworthy of upper-classman privileges, as one who has not yet arrived, so to speak. And he remains in this academic limbo, if he remains in college, until the prescription is removed by examination. We have other prescriptions, of course, that will prevent a sophomore from becoming a junior (such as proficiency in English Composition), but I confine myself here to the Modern Language prescription.

The establishment of the examination, however, has raised many questions, all of which we did not anticipate and the current official answers to which do not go unchallenged on the campus. One question we do not know how to answer. We simply walk around it, waiting for guidance and inspiration from others. It is this. No bibliographer in any college library, no one, whose curiosity leads him to note the drift of productive scholarship in the fields in which an American college can offer concentration, doubts for a moment that if the college is so solicitous for the peace of mind of upper division professors that it demands proof of facility in one foreign language before upper division standing is granted the student, it ought to face the

facts of current productivity, go the whole hog, and demand a proof of facility in two before the junior year grows old. We in Washington, however, strike a compromise between what ought to be and what is and require a proof of facility in one modern foreign language only. An increasing number of lower division students, realizing the advantage of facility in two, prepare somehow or other for two, and in every instance thus far noted have qualified in two at the first testing. But with the raising of requirements in other respects, we do not see how we can demand what we know we ought to demand of all candidates for a degree.

One rule which raises the blood pressure of some of my colleagues—colleagues not in every instance notorious for high standards of scholarship—is the injunction that the examination must be taken in either French or German. They would substitute for so narrow a choice the more catholic-sounding phrase "some modern language other than English." Somehow these reformers never seemed distressed that French is one of the modern languages "other than English." What really hardens their arteries is that German is one, so much one that we demand it as an alternative; this German which is so difficult, which was the language of our official enemies twenty years ago, which is the language of Herr Hitler now, which is the language of the people whose scholarship is menaced by the twin evils of poverty and bad government. The Graduate School in Washington in all its history has allowed two candidates for the doctorate to substitute another foreign language for German. Many think that each concession was a mistake. The College, however, before formulating a policy, probed the matter anew and found out that in every field in which it offers concentration a knowledge of French and German and English will enable a student to face about 90 per cent of the literature of the near past and present in his field without linguistic embarrassment. A thousand years ago—in the heyday of the Caliphs at Bagdad—Arabic would have been one of the languages imposed by a requirement such as ours. Fifty years from now the intellectual disintegration of Germany may have proceeded so far that Italian will have taken from Germany the primacy which she still enjoys in so many fields, or the collapse of Europe may have become so complete that English will be the one great language of science and scholarship. But today, German must still be

one of the foreign languages favored by those who understand what the Modern Language Requirement aims to secure. And in Chemistry and Physics, the German contribution is still so far in the lead that we feel it a duty to persuade a freshman who plans to major in Chemistry or in Physics to offer that language rather than French for the examination, if he is to offer one foreign language only.

For discharging the Modern Language Requirement no academic credit is given. In this respect it is treated like required gymnasium work. A student qualifies or does not qualify. Sometimes he can be excused from the gymnasium requirement; from the Modern Language Requirement he cannot be excused. This refusal to attach any credit to the passing of the examination is on a parallel with our treatment of the freshman who has presented for entrance two units in French or German earned in the first two years of high school. Placement tests at entrance frequently show that such a freshman must postpone the normal continuation of his high school foreign language until the sophomore year, meanwhile reviewing the equivalent of the two years high school work. We make him repeat the work without credit on the ground that he cannot receive credit toward his degree for work already counted towards entrance. Students never rebel against this rule, although its application means summer session work for one, and maybe two, summers. Critics of the practice, however, point out that the College knows well enough the linguistic lag which arises if a language is discontinued for two years before the student enters college. If the College nevertheless accepts the student, it should blame the Committee on Admissions rather than penalize the student, and allow him to do the necessary repeating *with* credit. Here is a question which should delight an academic casuist.

Although the curriculum ignores the Modern Language Requirement, the Requirement affects the curriculum mightily in practice. It is like Zeus in Aeschylus' *Prometheus Bound*, who is felt to be present in the action all the more powerfully because unseen, or like Caesar's ghost in Shakespeare's play. One of our problems in the first two years of college is to prevent the Requirement from becoming Zeus in very truth. Apart from the facility which the requirement demands, every candidate for a bachelor's degree must finally pass two courses in either French or German, designated as 201, 202. If a student has had four

years of excellent instruction in high school in either one or the other language he may be able to pass these courses in his college freshman year. For most students two college years are required; for many, three. These courses, as everyone will realize, approach the language as a treasury of human thought and experience. They are content courses. One of our difficulties has been to prevent them, and lower courses leading up to them from becoming mere cram courses for the Modern Language Requirement; to prevent confusion in the student's and the instructor's mind between the language as a code, as a skill whose symbolism is to be mastered, and the language as a treasury of thought and experience, whose riches are to be exploited by a carefully planned course. The freshman, after the first conference with his adviser, understands the difference. He soon learns from upperclassmen that course work will help him prepare for the examination only in part, that only personal, extra-course effort of his own carried on over a two-year period will assure successful discharging of the Requirement at his first trial of it.

In another respect, however, the Requirement does take on something of the stature of Zeus and I for one do not see how we can do much about it. Undergraduate Italian and Spanish do not flourish on our campus. I do not mean to say that undergraduate courses in Spanish, for instance, are not serious. They are very serious. But, with the exception of students who are to concentrate in Romance Languages, the number of students who have opportunity to follow these languages is very limited because courses in French or German will help prepare the student for the Requirement.

The actual administration of the examination has been a much easier problem to solve than have details of the policy on which it rests, because the Graduate School at the University has been experimenting with the requirement so long and has hit upon a basis of procedure which is regarded as a model among the members of the Association of American Universities. The College, believing that there is no distinction between a graduate and an undergraduate student in so far as the Requirement is concerned, except that the undergraduate has the advantage of a more supple memory, admits of no distinction in the test given. And, therefore, undergraduates take the same test and at the same time as graduates and are graded in the same way. At one time this examination was administered by each department, but

this mechanism proved unsatisfactory at Washington as it has so proved elsewhere. The standard of excellence required varied from department to department and from one date to the next. Then a committee directly responsible to the University took over the administration of the test. But this committee tried to carry through the impossible task of preparing reading passages for examinations in both French and German in the twenty and more subjects in which students specialize. An enormous amount of work was expended, especially in correcting the translations, and with unsatisfactory results. And the oral examination which was further demanded of borderline students was another disheartening expense of time. Finally the oral examination was abandoned, preparation in varieties of scientific French and German was abandoned, and a new type of examination was constructed. A committee of testing experts and language experts was formed; and the energy which was formerly dissipated in the construction of as many as forty different tests was centered in one test alone, prepared with great care, based not on Chemistry German or English French but on reading knowledge of the language such as is needed to read current non-scientific prose with ease. The test is of the *comprehension* type. The student does not write out a translation of the several pages of texts with which he is presented. Instead, he answers questions asked in English, based on the texts, questions which are calculated to probe thoroughly his comprehension of the texts, his grasp of idiom and of fundamental vocabulary and of other niceties of language involved. A time-limit of two hours is allowed for the answers. And the answers can be evaluated by any unilingual office clerk. This is the most satisfactory device used in Washington thus far. It is objective and it is penetrating. It tests one's reading knowledge of a language from the standpoint of really understanding what one reads. How different a reading knowledge may be from a speaking facility is illustrated by the following cases:

Case I. A French-speaking graduate student, born in France, educated partly in France, enjoying the New York State certificate for spoken French, flunked the test. Inquiry revealed that she could speak French volubly, but could not read French intelligently.

Case II. Another graduate student of foreign training, who

has had occasion to deliver discourses in French at regular intervals for years, flunked the test twice to my knowledge. Inquiry made it quite evident that for all his Gallic eloquence he could not begin to *comprehend* the language as well as a typical sophomore of the College.

V

I have not exhausted my subject by any means, but I am afraid of exhausting you. I have tried to point out some of the difficulties we experience with the Modern Language Requirement and to describe some of the efforts we make to resolve our difficulties. Obviously we pay a price for our pains not only in increased work in the Dean's Office and in increased strain on our budget, but also in minimizing certain subjects which we should like to see developed on our campus.

Aside from its immediate objective, there is no doubt that the Modern Language Requirement is a beneficent force in Washington. It is taken with intense seriousness by the undergraduate body. Preparation for it is a lower division foretaste of the kind of work the student must do on a much wider front in his junior and senior years. For the first two years in college it is a stimulus to extra-course work, to the development of initiative in study, to preparing at a distance for a test to come. He will not be able to improvise in French such transcripts of reality as: "The skies are falling, screamed the little red hen," the old-fashioned textbook's idea of what a young man should know about French, and he may never delight a direct method addict by his German rendition of: "Pet, please pass the pickles," but he does learn by studying for the examination how important in education is study self-initiated and self-sustained. This is an excellent preparation for the Upper Division in College; an excellent preparation for what our non-Catholic friends call life; and an excellent preparation for what we Catholics call the part of our life which we must live after college days in this world.

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IRISH CULTURAL CONTRIBUTION IN EARLY NEW YORK (Continued)

Among these Irish rebels the outstanding scholar was Doctor William James MacNeven (1763-1841).¹ A native of Galway, he was educated on the Continent, where he studied medicine under Baron O'Kelly McNevin, physician to Empress Maria Theresa of Austria, and rector of the medical faculty of the University of Prague, and at the University of Vienna from which he received his degree in 1784. On returning to Ireland, he joined the rebellious United Irishmen, and, in consequence, he languished four years in British jails. In 1802, he became an officer in the Irish Legion in France, but, when he realized that Napoleon had no intention of aiding Ireland, MacNeven departed for the States (1805). In New York, he found his opportunity. Without an organized medical school and with recurrent epidemics in its coast towns, America was badly in need of scientifically trained physicians. In 1808, MacNeven was called to the staff of the new College of Physicians and Surgeons, whose foundation he promoted and in whose fortunes he was concerned for a score of years. It was in this institution that Charles McBurney, the son of a North of Ireland man, also distinguished himself as a surgeon.² MacNeven is said to have instituted the first chemical laboratory in the city, and he was certainly one of the first lecturers on chemistry. An ardent proponent of Irish interests, MacNeven's *Pieces of Irish History* (1807) contributed to an understanding among liberal Americans of the aspirations of the United Irishmen who were condemned with such denunciation in the Federalist, anti-Jeffersonian press.

Peter McGowan, a teacher, arrived in 1803, on the American ship *Rachel* with twenty other immigrants from Sligo and presumably found employment as a master.³ Michael Hogan was teaching for two hundred dollars per year in Brooklyn (1797), while a possible kinsman, Patrick Hogan (d. 1809), a veteran

¹ *New York Columbian*, Nov. 2, 1810; U. S. Catholic Historical Society, *Records and Studies*, II (1900), Pt. 1,432 ff. quoting N. Y. Medical *Gazette*, Aug. 11, 1841.

² *Dictionary of American Biography (D.A.B.)*, XI, 555.

³ April 15, 1803. *New England Gen. and Hist. Reg.*, 60 (1926), 26-28.

of the Revolution, taught at Fishkill on the Hudson.⁴ And Patrick Dillon was a master at Flatbush, Long Island (1798). In the so-called Flatlands, John Baxter, teacher and school-inspector, and his son, Garrett Baxter, covered a period of some forty years after 1790 when the Dutch masters no longer had a monopoly. Here there were a number of teachers with Irish names, though some of them were doubtlessly native born: James Smith (1798), Patrick Noon (1802), Hugh McGarron (1802), John Burns (1804), Hugh McGarron again (1811-1816), Charles Leach before 1830, and Edward Barry and Blake about 1830, and later, Garahan, Richard Kyles, and Patrick Noonan.⁵

At famous Erasmus Hall, an academy in Flatbush, Brooklyn, founded in 1786, two years after Clinton Academy in Easthampton, there was a series of Irish teachers after the turn of the century: Valentine Derry, said to be an excellent classicist; John Brannon; Edward Cassidy; and John Mulligan, a preacher and assistant principal of the institution in 1818. And Erasmus Hall advertised "the sobriety and learning of the teachers," an indication that all teachers were neither educated nor sober in carriage. It is not unworthy of note that George Powers and George Cornell were among the trustees in 1791.⁶

About 1800, John Garner from Armagh taught in Brooklyn until a fortunate marriage enabled him to set up as a merchant.⁷ John Gibbons and his wife established a school, in 1809, and a year later Platt Kennedy's institution was flourishing.⁸ When the Irish patriot, Thomas Addis Emmet, settled in New York he placed his sons in a school in Flatbush which was kept by William Thompson, a Trinity College man and probably a late rebel, who had married in Emmet's home a widow, Anne Connell Yielding, originally from County Kerry.⁹

Of this era, Henry Onderdonk, a former teacher and a member of that socially respectable family which gave a high Anglican bishop to New York, wrote: "Our teachers were usually from

⁴ Henry R. Stiles, *History of the County of Kings and the City of Brooklyn, N. Y.* (1884), II, 190; III, 869; *Journal of the American Irish Historical Society* (J.A.I.), 21:89 ff.

⁵ Stiles, *op. cit.*, 76, 174.

⁶ *Ibid.*, 250, 411; See *D.A.B.*, XVII, 70, for a reference to Mulligan's pupil, Frederick Shelton, Episcopalian divine and author.

⁷ See Birdsall family in Mary M. Bunker, *Long Island Genealogies* (1895).

⁸ Stiles, *op. cit.*, 411 ff.

⁹ See, Thomas A. Emmet, *The Emmet Family*.

the old country, too fond of strong drink, and kept blue Monday. Some had their bottles hid in their desks and imbibed at pleasure. Their forte was figures, and they were generally better arithmeticians than the New England teachers who superseded them."¹⁰ Obviously he was referring to the British Isles as the old country, and to the graduates of the New England colleges, especially of Yale College, who were seeking teaching positions in New York after 1800.

Upstate, Captain Edward O'Connor (or Connor), one of the founders of Oswego, was teaching at Salina and boiling salt at the same time (1797). As there were a number of Irish pioneers in the region, he was, no doubt, quite at home. A few years later, a Presbyterian physician, Dr. Joseph Caldwell, helped himself on the upward road by doing some teaching.¹¹ When the Newburgh Academy was incorporated, in 1805, two of the trustees were John McAuley and Hugh Walsh; but, as Orange County had early attracted a colony of Scotch-Irish and Irish people, this patronage was by no means strange.¹² In Livingston County, Alexander McDonald, no doubt a Scot, was the first teacher in Avon (1803); Thomas Bohanan in Sparta; and Thomas Macklen in North Dansville (1798).¹³

At Cocketon, Sullivan County, Charles Irvine organized the first school and aided in building the first schoolhouse. Fleeing from British tyranny, he landed about 1800 in Philadelphia, from whence he was encouraged or enticed by men from Sullivan County, who were there selling lumber, to return with them and establish himself as a master. "Gentlemanly in his manners, of fine personal appearance, and of good education, he was a popular teacher," but he married rather well into the native Calkins family and soon gave up teaching to farm his own lands.¹⁴

At Warren, Rockland County, Edward C. Quinn was principal of the Franklin Academy, which had more than a local prestige.¹⁵ In Vernon, there dwelt Captain Samuel Mahan, whose son Asa

¹⁰ Stiles, *op. cit.*, 411 ff.

¹¹ W. W. Clayton, *History of Onondaga County* (1878), 153; J. C. Churchill, *Land Marks of Oswego County*, 290, 436.

¹² Samuel W. Eager, *History of Orange County* (printed by S. T. Callahan of Newburgh, 1846), 221, 250 ff., 272.

¹³ L. R. Doty (ed.), *History of the Genesee County*, II (1925), 948 ff.

¹⁴ J. E. Quinlan, *History of Sullivan County* (1873), 207.

¹⁵ *N. Y. Columbian*, Apr. 8, 1812.

(1799-1889) won distinction as a Congregational preacher, an inspired teacher, the first president of Oberlin College which knew no bars to admission of race, creed, or sect, and professor of an interesting college at Adrian, Michigan.¹⁶ In Columbia County, Miss Hayes was paid a hundred dollars per year to teach in the girls' division of the Hudson Academy. But, as she was the daughter of the Rev. Mr. Joel Hayes, she may well pass for a woman of Scotch-Irish descent.¹⁷

In Chautauqua County, the earliest recorded teacher was James McMahan (1802). Somewhat later (1808-) Samuel Berry was teaching in Pomfret, a Dr. Carey in Ellery, and Stephen Rogers in Carroll township.¹⁸ Joseph Ryan was teaching, about 1813, in the town of Canandaigua.¹⁹ When Robert McDowell, an Irishman of good manners and sound education, lost his lands in Lawrence County on the failure of D. A. Ogden, for whom he had worked as surveyor, he successfully turned to teaching in Madrid and Ogdensburg.²⁰ In the distant region of Buffalo, "a Scotchman by the name of Surgeon, born in Ireland," taught a log school with the aid of two of the older boys.²¹

In New York City, on the eve of the War of 1812, there were only private and parochial schools, chiefly Anglican. As late as 1828, there were over 24,000 children of from five to fifteen years in no school whatsoever, so that both schools and teachers were sorely needed.²² Dennis Gahagan and Lawrence Brennan were teaching while Francis Bull had apparently graduated from the classroom to an office on William Street where he audited shippers' accounts and translated correspondence for exporting merchants.²³ Yet, not every educated man could find a niche if one may judge from a letter of Robert Thompson, a soldier in the Fourth Regiment of the United States on duty at Vincennes, to his brother, a resident of New York, in which he explained that despite his education in the law in Dublin he found no other opportunity.²⁴

¹⁶ *D. A. B.*, XII, 208.

¹⁷ Franklin Ellis, *History of Columbia County* (1878), 195.

¹⁸ Obed Edson, *History of Chautauqua County* (1894), 243.

¹⁹ G. S. Conover, *History of Ontario County* (1893), 226.

²⁰ Franklin B. Hough, *Lewis County* (1883), 302.

²¹ H. P. Smith, *History of the City of Buffalo and Erie County*, II (1884), 310; *Publications* of the Buffalo Historical Society, I (1879), 405 ff.

²² Merle Curti, *The Social Ideas of American Educators* (1935), 26.

²³ John D. Crimmins, *Irish-American Historical Miscellany* (1905), 173.

²⁴ *N. Y. Columbian*, Jan. 27, 1812.

In 1810, a series of Latin readers were recommended by several teachers, including Peter Lowe of Erasmus Hall, Edmund D. Barry, principal of the New York Episcopal Academy, William Scott, and Valentine Derry, then principal of the Newton Academy.²⁵ At this time, the Thompsons founded a young ladies' academy; and John Nixon conducted "schools of polite and useful education for young ladies and gentlemen" guaranteeing that his qualified teachers would train students in commercial and mechanical trade as well as in the fine arts.²⁶ Incidentally one Madianna advertised as an Italian instructor in the *Columbian* of 1812. Thomas Finlay, a graduate from Trinity College, was conducting a select boarding school in Manhattanville and Patrick Walsh had founded the United States Academy, which, as the later Nelson and Walsh School, gained an enviable reputation.²⁷

Among other masters who advertised their schools in Thomas O'Connor's *Shamrock*²⁸ were Edward Cassidy, M'Derry of the Newton Academy in Bloomingdale, who had been a professor in the college of Lafleche in France,²⁹ Michael O'Connor, Richard T. Murphy, who did not neglect lessons in fencing for gentlemen, and Miss McLeod, whose school was equipped with a planetarium. J. Bennett along with a partner, H. Tyler, advertised an institute of bookkeeping, penmanship, surveying, navigation, and lunar observations. For neglected laboring mechanics, he held sessions at suitable hours. S. V. D. Moore's school apparently in different sections accommodated girls, boys, young ladies, and young gentlemen.³⁰ There was little humility noticeable in their publicity and probably no under-statement of their capabilities or of the merits of their schools.

In Albany, which was becoming an Irish center with its Catholic Church, St. Patrick's Society, and its easy steamboat connections with New York, there were several Irish teachers. John Barber (d. 1808), a native of Longford, taught school until he became state printer and later succeeded his brother Robert

²⁵ *Ibid.*, Nov. 21, 1810.

²⁶ *Ibid.*, Nov. 9, Dec. 31, 1810.

²⁷ Crimmins, *op. cit.*, 174; *J. A. I.*, 27:163; *N. Y. Genealogical and Biographical Record*, 15:179.

²⁸ Files of *The Shamrock or Hibernian Chronicle* (later *The Shamrock*), Dec. 15, 1810, to June 5, 1813; June 18, 1814, to Dec. 10, 1814.

²⁹ *The Shamrock*, Apr. 13, 1811.

³⁰ *N. Y. Columbian*, Sept. 9, 1812.

(d. 1812) as editor of the *Albany Register*.³¹ William Neil, whose father had settled in Lancaster, Pennsylvania, before the Revolution, became a Presbyterian preacher after his graduation from the College of New Jersey, taught Samuel and James Fenimore Cooper at Cooperstown, preached in Albany (1809-), presided over Dickinson College, and published lectures on Biblical history.³²

In the city directory for the year 1813, there were listed: Daniel Steele (d. 1823), bookseller who published *The Albany Collection of Sacred Harmony* in 1801;³³ Thomas Ennis, Catharine Goheen, John Keys, and John Nugent, teachers; and Billy Buckley, music teachers.³⁴ Ennis, a United Irishman, was described in an obituary notice (d. Dec. 16, 1823): "He was a native of Ireland, had resided in Albany since 1789, and was a very successful teacher."³⁵ In Cohoes, there was a Master O'Neil. The Albany Academy (1817-) had as tutors and professors in its first thirty years such men as the Rev. Joseph Shaw, Michael O'Shaunessy, a mathematician (whose successor, incidentally, was the American scientist and inventor of the electric telegraph, Joseph Henry), Dr. William O'Donnell, Daniel Leech, Alexander McDougal, a Scot, and Hugh Jolly. The Irish at all events were not excluded under the presidency of T. R. Beck, physician, scientist, whose wife was a daughter of James Caldwell, the rich Irish Presbyterian merchant of Albany and Caldwell, New York.³⁶ At Union College, Schenectady, Dr. Thomas McAuley (1778-1862), a native of Coleraine, professed mathematics and languages until called to Presbyterian pulpits in Philadelphia and New York where he was a founder and for a time first rector of the Union Theological Seminary. This "warm hearted Irishman of racy humor and eloquence" made no slight contribution to the State's academic and ministerial culture.³⁷

After the War of 1812 when Irish immigration assumed the importance of a movement, there were more masters of whom an

³¹ Joel Munsell, *Annals of Albany*, 5 (1854), 18, 33.

³² *D. A. B.*, XIII, 410.

³³ Munsell, *op. cit.*, 4 (1853), 316.

³⁴ *Ibid.*, V, 41 ff., 8 (1857), 83, 97; A. J. Parker, *Landmarks of Albany County* (1897), 437.

³⁵ Munsell, *op. cit.*, IV, 316.

³⁶ *Ibid.*, 1 (1850), 78 ff., 8 (1857), 2-27.

³⁷ *Ibid.*, 6 (1855), 225; *D. A. B.*, XI, 554.

increasing proportion were Catholics.³⁸ Indeed, no unfriendly critic of immigration in 1820 classed a mathematician, eighteen clergymen, and twenty-one schoolmasters who had landed during the preceding year as useful but unproductive immigrants.³⁹ America required laborers not clerks and bookkeepers and teachers according to an enthusiastic and emotional immigrant's letter in which he contrasted the happiness in New York with the slavery and suffering in Dublin.⁴⁰ In warning, Thomas Addis Emmett wrote plainly to a friend that while America offered exceptional advantages for certain types of immigrants there was little for gentlemen who sought honorable, civil employment: "Young men who hope to earn their bread by the use of pen in any way, will infallibly be disappointed. The country is full of such, who have established connections here, and are as good as can be imported. The same is the fate of those who have in themselves got some education, hope to succeed by teaching others."⁴¹

James Shea (1740-1843) came to New York in 1815 and tutored in the family of General Schuyler before establishing his own school in partnership with Eber Wheaton. Later as a teacher of English in Columbia College, which awarded him an honorary master's degree (1831) as the author of *Adolph and Other Poems* (1831), as the proprietor of Shea's Classical Institute which advertised instruction in French and Spanish,⁴² as a captain in militia, as a Tammany leader, and as an opponent of Bishops John Dubois and John Hughes in the dispute over trusteeism, Shea became a man of consequence in civic affairs and in Irish circles.⁴³ His son, however, was his contribution to the Catholic Church—John Gilmary Shea, the historian whose volumes remain the monumental authority on the rise of the Church in America until the Civil War. A contemporary of the same name, John Augustus Shea, was an ardent Irishman and

³⁸ Thomas F. Meehan, "Some Schools in Old New York" in U. S. Catholic Historical Society, *Historical Records and Studies*, II (1900), Pt. 1, 432 ff.

³⁹ *Niles Register*, 20:52.

⁴⁰ Extract in *Dublin Evening Post*, Apr. 15, 1817.

⁴¹ Widely printed in Irish press. *Dublin Evening Post*, Aug. 4, 1818, from the *Cork Southern Reporter*.

⁴² *Freeman's Journal*, Sept. 4, 1841.

⁴³ See biographical notes of Shea by Peter Guilday in U. S. Cath. Hist. Soc., *Historical Records and Studies*, 27 (1926), 7 ff. and by Richard J. Purcell in *D. A. B.*, XVII, 50.

American who published a volume of poems and enough fugitive efforts to make another volume—a literary writer of the first order according to his obituary notes.⁴⁴

About 1820, John D. Walsh conducted a school in Maiden Lane, but later removed to an Irish settlement known as O'Connellsville, near Rochester, which he served as a teacher. Becoming influential in local politics, he obtained a patronage sinecure at Genesee. In Brooklyn, Jeremiah Mahoney combined teaching with a more profitable sextonship which was probably associated with a funeral establishment. B. McGowan's classical and mathematical academy was taken over (1829) by Brother James D. Boylan and his religious confreres in a proposed Religious Institute with the aim of "education and the promotion of religion." An Irishman, Pepper, presided over St. John's Seminary; William H. McGuckin announced the opening of an academy (1826); E. P. McGuire managed the Chatham Academy; and John Rutherford had a classical and mathematical school whose standards were said to be rigorous. F. Ward had a commercial school.⁴⁵ Patrick Lee, who immigrated from County Tipperary, had a school in old Pearl Street which stressed mathematics and prepared boys for the Military Academy at West Point. Patrick Ryan had a mercantile and mathematical academy in Mulberry Street near old St. Patrick's Cathedral with a well-qualified lady presiding over the female department.⁴⁶

Education of girls was becoming more important; and it was advanced in the schools maintained by a Mrs. Carroll from London and Miss Keough, both of whom appeared about 1825. A few years later, Miss E. Doyle had a boarding school in Canal Street and Mrs. Kelly had an academy for girls in Brooklyn (1833).⁴⁷

The generation which received its training in New York City after 1830 knew a growing battalion of Irish masters. James Ryan had sufficient reputation as an astronomer and a mathematician to win an honorary master's degree from Columbia College (1831). He operated a book store on Broadway which was supplied with Catholic books and with classical and mathe-

⁴⁴ *U. S. Cath. Mag.*, IV, 610; *Catholic Herald*, Aug. 28, 1845.

⁴⁵ *Truth Teller*, May 12, 1827.

⁴⁶ See, Meehan, *loc. cit.*; Crimmins, *op. cit.*, 178-179; *J. A. I.*, 27:164.

⁴⁷ *Truth Teller*, May 12, 1827; *Emigrant* (N. Y.), June 12, 1833.

mathematical materials and which he later sold to Sexton P. Kavanagh. He also published *The Mathematical Diary Containing New Researches and Improvements in the Mathematics with Collections of Questions* (1826).⁴⁸

The names of P. Brady, Peter Byrne, Andrew C. Byrne, James Collins, and A. McEvoy appeared regularly in the news and advertising notes in journals as the recently established Catholic *Truth Teller*.⁴⁹ Thomas F. Fay's school was advertised as early as 1839.⁵⁰ Edward McElroy came from Ireland in 1835 and prospered as a teacher, became principal of Ward School, Number 30, and visited the old country with his wife in 1860.⁵¹ Parenthetically, in 1832, the College of the City of New York appointed Lorenz L. DaPonte to teach Italian.⁵² The Cuban patriot and educational reformer, the Rev. Doctor Felix Varela, who became a journalist in New York, had a parochial school whose boys' and girls' divisions were taught by Bernard McAvoy and Miss Manly (1828-). McAvoy, however, soon founded an academy on the basis of a wide acquaintance among the Catholic population.⁵³

Mrs. Kelly was advertising a school for girls in Brooklyn which also knew such "public" school teachers as Richard Kyles, Garahan, and Patrick Noonan.⁵⁴ Daniel Lanagan of St. Peter's Catholic Free School died in the service (1831), let us hope to be rewarded properly in the next world.⁵⁵ A distinguished master was Patrick Sarsfield Casserly (1791-1847), an immigrant of 1824 from Mullingar who finally accumulated sufficient capital to establish Casserly's Chrestomathic Institute (1829). A thorough scholar, he edited some classical textbooks including *Jacob's Greek Reader* and a *Latin Prosody*,⁵⁶ and wrote occasionally for the public prints under the name of Sarsfield, for even the difficulties in his own path did not lessen his interest in

⁴⁸ *Truth Teller*, Jan. 22, Aug. 6, 1831; *Catholic Historical Researches*, 23 (1906), 335.

⁴⁹ Issues following Nov. 5, 1831; *Catholic Diary*, Oct. 17, 1835.

⁵⁰ See, *N. Y. Catholic Register*, 1839; *Freeman's Journal*, Sept. 11, 1841.

⁵¹ *Freeman's Journal*, June 23, 1860.

⁵² *Truth Teller*, Sept. 15, 1832.

⁵³ Crimmins, *op. cit.*, 178; see biographical sketch of Varela by Richard J. Purcell in *D. A. B.*, XIX, 224.

⁵⁴ *Emigrant*, June 12, 1833; Stiles, *op. cit.*, 174.

⁵⁵ *Truth Teller*, Nov. 5, 1831.

⁵⁶ See reviews in *Religious Cabinet*, 1 (1842), 256 and *Freeman's Journal*, Feb. 1, 1845.

the difficulties of his native Erin. Like some other Irish Catholics, he fell afoul of the French bishop, John Dubois, in the controversy over trusteeism, but he was recognized by his own countryman, Bishop John Hughes, who officiated at his funeral. An Irish born son, Eugene, whom he prepared for the Jesuit College of Georgetown, became a gifted journalist, who was associated with the *Freeman's Journal*, a publisher of books, a clever lawyer, and United States Senator from California (1869-1873).⁵⁷

An equally distinguished scholar, who reared an outstanding family, was Thomas J. Brady who on arrival, in 1814, via New Jersey, instructed in the Latin, Greek, French, and Spanish languages in A. A. Carpenter's Lafayette School before establishing his own academy. As one who spoke and wrote both French and Spanish, he probably deserved the local historian's estimate: "A gentleman of refinement and culture who was noted for his extensive intellectual acquirements; being regarded as one of the most accomplished scholars in the city."⁵⁸ His tradition probably grew because one of his pupils happened to be John McCloskey, the later archbishop of New York and the first American cardinal, who had received his first lessons from Charlotte Milmoth, a Catholic Englishwoman and a former actress who had played on the New York stage as early as 1793 in Murphy's tragedy of "The Grecian Daughter."⁵⁹ As a translator, a lawyer, and a judge of the district court, Brady was in a position to give his sons, James Topham Brady (1815-1869) and John R. Brady, every advantage. Both were eminent lawyers and politicians, the former becoming a District and Corporation Attorney and Democratic candidate for governor, the latter a judge.⁶⁰

Among all the Irish exiles, there was no sounder student than Thomas C. Levins,⁶¹ who was born in Drogheda and trained as a Jesuit in Clongowes, at Stonyhurst, and on the Continent. After teaching mathematics for three years (1822-25) at George-

⁵⁷ *Biographical Directory of the American Congress, 1774-1927*, 795; *U. S. Catholic Mag.*, III, 744; Crimmins, *op. cit.*, 177.

⁵⁸ L. B. Proctor, *The Bench and Bar of New York* (1870), 238 ff.

⁵⁹ J. T. Smith, *The Catholic Church in N. Y.* (1915), I, 36; John Cardinal Farley, *Life of John Cardinal McCloskey* (1918).

⁶⁰ Charles Morris, *Makers of New York* (1895); *D. A. B.*, II, 583.

⁶¹ Biographical sketch with bibliography by Richard J. Purcell in *D. A. B.*, XI, 201; Obituary in *Catholic Herald*, May 11, 1843.

town College, he served as a secular priest at St. Peter's and St. Patrick's Churches in New York, founded *The Truth Teller*, became joint editor of *The New York Weekly Register and Catholic Diary* (1833), and was the publisher of the ephemeral *Green Banner*. In trouble with Bishop Dubois, he was suspended but later restored by Doctor John Power. A learned man in theological controversy, he was something of a mineralogist and a mathematician who served on the board of official visitors at West Point and on the engineering staff for designing the details of the Croton Aqueduct. Needless to say, he was admired by the Irish population, who saw in his difficulties with French Dubois only an Irishman misused.

Somewhat later two sons of Major Robert Patton, a man from County Mayo who had served in the American Revolution, gained recognition in educational circles: Robert B. Patton as professor of languages at New York University and William Patton as a teacher and secretary of the American Educational Society.⁶² Dennis Hart Mahan (1802-1871), a graduate of West Point and a student of tactics in Europe, became an instructor in mathematics at West Point, a professor in the corps of engineers, and the writer of treatises on fortifications and engineering. Among his able sons was Captain Alfred Thayer Mahan (1840-1914), the renowned naval historian.⁶³ McAuley was a cavalry master at West Point, instructing in the art of military horsemanship.⁶⁴

A master of Irish descent was James Napoleon McElligott (1812-1886), who was born an Episcopalian in Richmond, Virginia, but passed most of his life in New York as a teacher, compiler of textbooks, and an editor of *The Teacher's Advocate*.⁶⁵ A native of Youghal and a graduate of Trinity College, Dublin, was Michael Walsh (1810-1859), who immigrated to Baltimore, where he learned lithographic printing. In New York, he published the troublesome *Subterranean* (1843-1845), served as a Democratic member of the State Assembly and of Congress, and died a news-reporter.⁶⁶

⁶² *J. A. I.*, 27: 165.

⁶³ *D. A. B.*, XII, 206, 209.

⁶⁴ *Freeman's Journal*, Nov. 27, 1841.

⁶⁵ Crimmins, *op. cit.*, 434; *J. A. I.*, 27: 165.

⁶⁶ *Biographical Directory of Congress*, 1663.

Upstate New York, where immigrants were less numerous and less capably led than in New York City, evidenced greater intolerance, social and religious. This was an intolerance which would react against the employment of Protestant Irishmen though not to the same degree as in the case of his "Romanist" countrymen. Yet the town of Malone was named in compliment to the Irish Shakespearean scholar.⁶⁷ There are some references to teachers with Irish names, and quite naturally the country-school teachers passed unchronicled, especially wandering Irishmen who, like Yankees, were often pedlars in odd seasons.⁶⁸ At Bath, in Steuben County, Dauphin Murray taught school (1814-) long enough to establish himself as a popular inn-keeper. In neighboring Avoca, Mary McKenzie taught the children of her countrymen.⁶⁹

In Rochester, Mrs. Mary Griffin instituted a primary school in 1822. A Reverend Mr. Milligan, a native of Ireland, organized a school in 1824. Soon there were teachers with the somewhat racially meaningless names of McIntire and Richard Dunning.⁷⁰ Miss Donald, a Catholic, advertised a school for boys and girls with the usual branches including history, philosophy, and needlework at the modest charge of six to ten shillings per quarter.⁷¹ The colonizer, Charles H. Carroll, a descendant of the Carrolls of Maryland, was one of the incorporators of the Livingston County High School (1827).⁷²

In Buffalo, there were such teachers as Irene Leech, Miss Conklin, and James McKay, who instituted the literary and scientific academy in 1832, whatever these names may have indicated. Much later, 1864, Henry D. Garvin was elected superintendent of schools.⁷³ The village of Half Moon in Saratoga County entrusted John Cassidy with the charge of its schools in the Know-Nothing Years of 1854-56, possibly because competition was not keen for the slight honor. In Galway, Saratoga

⁶⁷ Landon, *North County*, I, 227.

⁶⁸ Bannon, *Onondaga*, 167 ff.

⁶⁹ W. W. Clayton, *History of Steuben County, N. Y.* (1879), 155, 168.

⁷⁰ L. R. Doty, *History of Genesee County*, II (1925), 716.

⁷¹ Frederick J. Zwierlein, *The Life and Letters of Bishop McQuaid*, I (1925), 89.

⁷² Doty, *op. cit.*, 947.

⁷³ H. P. Smith, *History of the City of Buffalo and Erie County*, II (1884), 311, 317.

County, a Mrs. O'Brien taught the girls' division of the academy for a number of years prior to 1850.⁷⁴

John P. Griffin, whatever his creedal profession may have been, served as principal of the Falley Seminary in Fulton from 1856 to 1869. Mr. Dwyer taught in the county's public schools about 1840, probably the Thomas Dwyer who taught in the township of Dublin.⁷⁵ In Oswego Town, John A. Barry settled, in 1852, as a music dealer and teacher, only to become editor of the *Palladium* which he developed into a leading Democratic journal.⁷⁶ In Dunkirk, John Madigan, a leading Irishman, was reputed in the Know-Nothing years to be "the best educated man in western New York."⁷⁷ To Hamilton College, a Presbyterian institution at Clinton, Ireland, contributed its fourth president, the Reverend John Penny (1793-1860) who was graduated from Trinity College, Dublin, in 1813.⁷⁸

Charles Stuart (1783-1865), the son of a British army officer serving in Jamaica, was educated in Belfast and won a commission in the East India Company which he resigned to immigrate to America. In 1820, he published his *Emigrant's Guide to Upper Canada* and thereafter served as principal of a boys' academy at Utica (1824-), where he challenged attention by his activity as an abolitionist.⁷⁹ In 1837, when the Utica Female Academy was chartered, Nicholas and John Devereux, bankers, land speculators, philanthropists, who aided in the foundation of St. Bonaventure's College in Allegany and in the establishment of the North American College at Rome, and sturdy Irishmen, were among its trustees. A few years later, the principal of this non-sectarian—that is, Protestant—academy was a Jane E. Kelly.⁸⁰

In the Binghamton Academy for young ladies with an enrollment of from eighty to one hundred there were six teachers, all of whom were said to be Catholics.⁸¹ Joseph Mullin (1811-

⁷⁴ G. B. Anderson (ed.), *Saratoga County* (1899), 203; N. B. Sylvester, *History of Saratoga County* (1878), 362.

⁷⁵ Katherine Dowling "Dublin" in *Publications of the Rochester Historical Society* II (1923), 244.

⁷⁶ Churchill, *Oswego County*, 407, 439, 818.

⁷⁷ Felix Ward, *The Passionists* (1923), 270-272.

⁷⁸ Henry J. Cookinham, *History of Oneida County, N. Y.* (1912), 358.

⁷⁹ *D. A. B.*, XVIII, 162.

⁸⁰ Cookinham, *op. cit.*, 368.

⁸¹ *Freeman's Journal*, Aug. 6, 1842.

1882) emigrated with his parents from Dromore, County Down (1820), to Watertown. Educated in Union Academy, Belleville, and at Union College (A. B. 1833), he taught at Union Academy and at Watertown Academy before studying law and commencing a career which led him to Congress (1847-49) and to an associate justiceship of the state supreme court (1857-1881).⁸²

In the first Catholic parochial schools upstate as well as in New York City laymen were found as teachers, though, despite their ability, few of them stood out above their basement surroundings. There were Denis J. Dowden in Binghamton,⁸³ Michael and Margaret Hughes, John Kelly (sexton and teacher at \$300 per year) and Patrick Quinn at St. Patrick's School in Rochester, as well as Mr. Pröbst who taught English and German, and Jeremiah J. O'Connor, a native of Killarney, who taught at Elmira.⁸⁴ Yet as early as 1855 and 1857 the nuns of the Sacred Heart and the Sisters of Mercy were in charge of education, especially for girls, in Rochester. Poor Hughes and three of his sons enlisted in the Civil War, Quinn amassed wealth as a canal and building contractor, and O'Connor garnered a fortune in real estate, oil, and mines in the Far West.⁸⁵

In Father O'Connor's school at Medina, which was established about 1850, there were a number of lay teachers—Thomas Hynes, John Ryan, Kate Mooney, Margaret Hanlon, and Joseph O'Connor, a graduate of the University of Rochester who became editor of the *Post Express*. After 1858, most of the teaching was done by the Brigantine Nuns.⁸⁶ In Albany, the basement of St. Mary's Church housed a parochial school in which the girls were taught by the Sisters of Charity and the boys by John Maloney, who left a local tradition as a zealous, patient, and kindly master who later became manager of the Columbia Distilling Company.⁸⁷

Patrick O'Kelly, himself a former teacher in frontier Ken-

⁸² E. C. Emerson, *Jefferson County* (1898), 179; *Biog. Directory of Congress*, 1345.

⁸³ *Freeman's Journal*, July 10, 1858.

⁸⁴ Doty, *op. cit.*, III, 904 ff.

⁸⁵ W. F. Peck, *Landmarks of Monroe County, N. Y.* (1895), 136; Doty, *op. cit.*, II, 720; Zwierlein, *op. cit.*, I, 87 ff; Henry O'Reilly, *Sketches of Rochester with Incidental Notices of Western New York* (1838), 284; O'Rorke's *County Sligo*, II, 535.

⁸⁶ Isaac Signor, *Landmarks of Orleans County* (1894), 371 ff.

⁸⁷ John J. Dillon, *The Historic Story of St. Mary's Albany* (1933), 1 ff., 149.

tucky, in his published *Advice and Guide to Emigrants*, could offer a hopeful future for Irish masters throughout the Union save in New England;⁸⁸ yet the future became less hopeful for the educated immigrant. With the development of the Episcopalian Public School Society, with the practical closing of the public tax supported schools to Catholic teachers,⁸⁹ with the rise of parochial and Catholic preparatory schools manned by religious, with the replacement of private academies by public institutions, and with increase of native teachers from the American colleges, Irish immigrants found few teaching opportunities. With the tremendous flood of immigrants, competition became keen and political nativism became vigorous in its opposition to foreigners, and more especially to Irish Catholics.

All Irishmen, whether educated or illiterate, were mere immigrants to Americans. As an isolated illustration, the *New York Weekly Register* noted the case of a highly educated, genteel Irishman who was forced to dig on a canal and succumbed to consumption.⁹⁰ America was not patiently and hopefully awaiting their arrival. Even though scholars at home, Irishmen who left the British Isles in the Hungry Forties found that their places in the New World of the Roaring Forties was one of arduous labor in factories, on canals, on railroads, and in breaking the lands to the plow.

RICHARD J. PURCELL.

Editor's Note: The first part of this article was published in the October, 1937 issue of THE CATHOLIC EDUCATIONAL REVIEW.

⁸⁸ *Advice and Guide to Emigrants Going to the U. S. of America* (1934), 51.

⁸⁹ Apparently a rare Catholic was employed in the new public school system as a report of School Six at City Hall Place listed Principal W. Mulhany and T. Geraty. *Truth Teller*, Sept. 18, 1847.

⁹⁰ Issue, Nov. 2, 1833.

THE AIMS OF MOUNT MARY COLLEGE*

As defined by

PRESIDENT EDWARD A. FITZPATRICK

THE FUNDAMENTAL AIM

The primary purpose of Mount Mary College is the Christian formation of young women. It aims, by means of intellectual and moral training, to enable its young women students to meet the problems and issues of our contemporary industrial and democratic society in the light of the Christian world view and principles. It believes in the fundamental value of liberal and cultural training and in offering the students the opportunity to study the major aspects of our own civilization. It believes in the effectiveness of religion and philosophy as an essential part in achieving its purpose.

Mount Mary College does not divorce intellectual and moral training; it regards both as integral factors, not dual factors, in the Christian formation of its students. Good character is an essential condition of admission to Mount Mary College; it is a condition for remaining in the college; it is a condition for graduation.

INDIVIDUAL DEVELOPMENT AIM

A woman of strong moral character is the objective of Mount Mary College so far as the individual development of the student is concerned. The college holds a high spiritual conception of the individual—what she is, what she wants, and what she is capable of becoming. She is in a very real sense only a little lower than the angels. We expect her to accept this high conception of her worth. Any "theory of animal conduct" is rejected in this institution. The moral character is formed principally by the liberal studies of the curriculum, including the religious and philosophical studies as well as by the religious life and atmosphere of the school. This moral character will find expression in the social outlooks of the students, in their attitudes toward life, in the appreciation and reading of literature. It will find expression in the college itself, in the students' attitude toward each other and toward strangers. It will be part of that refinement of manners

* These aims were discussed in several faculty meetings, formulated in this form and then ratified by the faculty.

which, in Newman's fine phrase, "inflicts no pain" but also is "at ease even in Israel." There will be a progressive and finer realization of what President Roosevelt calls neighborliness—a spirit of friendliness based on the religious doctrines of the Fatherhood of God and the brotherhood of man, of the communion of saints, and of the Mystical Body of Christ. Any teacher, any textbook, the presentation of any course which does not help to promote a spiritual motivation, or that results in spiritual havoc, or intellectual disintegration, is not helping to realize the objective for individual development of Mount Mary College.

The Mount Mary girl will, on the intellectual side, be *critically intelligent*. She will know the difference between fact and fancy. She will understand the scientific method. She will know what sifting of facts is necessary, what facing the facts means, and how variously the same facts may be interpreted. She will understand what propaganda is. She will not be the victim of *hysterias* or *panaceas*. Her moral and spiritual outlooks will be embedded in her intellectual processes.

THE PHYSICAL WELL-BEING OF STUDENTS

Mount Mary College regards the physical well-being as an important factor in the development of the individual. As a general condition and basis of its intellectual work, it regards a sound physical and mental hygiene of the individual as essential. We realize that bad health has moral as well as physical significance.

Father Hull says:

"I would not go so far as to say that the eternal salvation or damnation of any man is determined by the state of his liver; but I have come across quite a number of cases in which bad health has been followed by a general moral and religious decline, with a manifest connection between the two. To heroic souls, a state of sickness and suffering is often one of the greatest means to sanctification, but in the majority of cases it is the reverse—the *mens sana* succumbs to the *corpus insanum*. Hence, a sound physical development can and ought to be looked upon as an important aid to spirituality, and a valuable though indirect means to the obtainment of the highest results we aim at in our training."

We regard a healthy, normal life of the student in the dormitory and at home as basic. We regard our physical education

as recreative and joyful, not routine. We regard the life of the college as a happy, joyful, cooperative enterprise in learning. We regard strain and pressure as violating the principle of the college life, but work within the highest capacity of the student as desirable. The wholesome recreative program of all student activity furnishes a sound basis for their intellectual and moral development.

SPECIAL EDUCATIONAL OBJECTIVE

Mount Mary College carries forward its general cultural program into the field of special vocational objectives. It trains women to be gentlewomen first; and then it prepares them, according to their special interests, to carry their own economic load in society through the vocations of the teacher, the social worker, the business secretary or executive, the dietitian, the nurse, the medical technologist, the demonstrator, the musician, the public speaker, and the artist.

In Mount Mary College a general education, liberal in character, is the foundation for the special educational opportunities offered by the college.

The special education offered is of two kinds: one, a relatively complete vocational education aiming to produce a person fairly well skilled in the vocation or calling, and the other, a vocational education in which specific foundations and some elementary skills are learned.

From the first form of vocational education the student enters directly upon the practice of her vocation, calling or profession. From the second form of vocational education the student enters a professional school for more specific vocational, including professional, training.

At Mount Mary College, the first form of vocational education is represented by teaching, secretarial science, and certain home-making arts. The second form is represented by social work, journalism, dietetics, pre-medical, pre-dental, pre-legal, dramatic art, fine art, and music.

It is the function of the College to liberalize the nature of vocational training by giving it its historical setting, revealing its scientific basis, showing its social significance, and where it exists, its relation to literature and the other fine arts.

What may be called a trade training is no part of the objective

of Mount Mary College. By trade training is here meant a narrow, specific training whose object is merely skill without understanding its meaning and significance in the social life, or in commercial life. The object of the College is in no sense to make automatic workers who do not have the broad basis in training and the capacity for growth in whatever occupation they undertake. On the other hand, it aims, where specific skills are involved, to give the specific training and the necessary practice.

It is a part of the policy of the College to secure the cooperation of professional workers in fields for which the College trains, to secure the cooperation of such workers in the making of the curriculum and in testing the results of our training.

Conformity to the standards of national professional bodies in the respective fields is accepted as guidance for the College. Character is here, too, an essential basis as it is in the training for the social life.

The test of a vocational program in a college has been well stated as follows: whether in making the student efficient in her vocation it has focused through her studies its own inner light so as to liberalize her as a woman and as a member of democratic society.

EDWARD A. FITZPATRICK.

CONFRATERNITY PLANS BROADCAST ON JANUARY 6 FOR CATHOLIC PUPILS

Under the auspices of the National Center of the Confraternity of Christian Doctrine a radio program will be broadcast over the Blue Network of the National Broadcasting Company from 2 to 2:30 p.m., January 6, the Feast of the Epiphany, designed especially for Catholic children who are returning to school after the Christmas holidays.

The program will consist of addresses and music and the reading of a message from His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, conveying his blessing to the children. The hope has been expressed that all schools equipped with radio receiving sets and those who can get them for the occasion will tune in the program.

EDUCATIONAL NOTES

N.C.E.A. TO MEET IN MILWAUKEE EASTER WEEK

The Executive Board of the National Catholic Educational Association has accepted the invitation of the Most Reverend Samuel A. Stritch, D.D., Archbishop of Milwaukee, to hold the Thirty-fifth Annual Meeting of the Association in Milwaukee. The meeting will be held during Easter Week, Wednesday, Thursday, and Friday, April 20, 21, and 22, 1938. This will be the first meeting the Association has held in Milwaukee since the twenty-first annual meeting in 1924.

The convention will be conducted in the Milwaukee Auditorium which covers an entire city block and affords excellent convention facilities. An unusual feature of this year's convention is that the opening Pontifical Mass on Wednesday, April 20, will be celebrated in the Milwaukee Auditorium. This will be followed immediately by a general meeting of the Association. During the three-day period of the convention, there will be sessions of the Parish-School Department, Secondary-School Department, College and University Department, Seminary Department, Minor-Seminary Section, and Catholic Blind-Education Section in the various meeting rooms of the Milwaukee Auditorium. The Committee meetings will be held on Tuesday, April 19, at the Hotel Pfister.

It is expected that the Annual Banquet on Thursday evening, April 21, will be an outstanding event. The banquet will be at the Hotel Pfister. Other features for which arrangements are being made are the Commercial Exhibit of school books and supplies, and an Art Exhibit which will include the work of pupils from Catholic schools in all parts of the United States. Both these exhibits will be conducted in the Milwaukee Auditorium. The convention will close with a general meeting in the Milwaukee Auditorium on Friday, April 22.

An active local committee, headed by Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools of the Archdiocese of Milwaukee is taking care of all the local arrangements. These details include hotel reservations for priests, Brothers, and the laity and convent accommodations for Sisters.

CATHOLIC UNIVERSITY OBSERVES CONSTITUTION ANNIVERSARY

The national Catholic observance of the 150th Anniversary of the signing of the Constitution took place at the Catholic University of America, Washington, D. C., on Tuesday evening, December 7, in cooperation with the United States Constitution Sesquicentennial Commission.

On December 7, 1787, Delaware was the first State to ratify the new Constitution and the Catholic observance fell on the 150th anniversary of that event.

The Rector of the University, the Rt. Rev. Joseph M. Corrigan, presided at the celebration which consisted of four addresses pertaining to Catholicism in its relation to the Constitution. The Honorable Pierce Butler, Justice of the United States Supreme Court and a Trustee of the University, was honorary chairman of the committee, and Dr. Herbert Wright, professor of International Law and head of the Department of Politics at the University, served as chairman.

"The Catholic Philosophy of the Constitution" was the subject of an address by the Rev. Dr. Moorhouse I. X. Millar, S.J., professor of Political Philosophy at Fordham University. Rev. Dr. Millar showed that the Constitution of the United States embodied political philosophy which is traditionally Catholic. Dr. Edmund C. Burnett of the Division of Historical Research, Carnegie Institution of Washington, spoke on "The Catholic Signers of the Constitution," Daniel Carroll and Thomas Fitz-Simmons, and their contribution to the formulation and ratification of the Constitution.

"The Catholic Contribution to Constitutional Law" was the topic of the Honorable William C. Walsh, former Chief Judge of the Fourth Judicial Circuit of Maryland, who related the contributions of Chief Justices Roger Brooke Taney and Edward Douglas White and Justice Joseph McKenna to the development of Constitutional Law in the United States. The Rev. Dr. Robert J. White, Dean of the Law School at Catholic University, spoke on "The Constitution and Papal Encyclicals of Our Times," showing the harmony between the encyclicals and the Constitution.

A feature of the Catholic University celebration of the Constitution Sesquicentennial was the presence of representatives of

most of the thirteen original colonies. Dr. Wright, the chairman of the committee, invited the governors of these states to participate in the celebration and they in turn designated representatives.

NATIONAL CAMPAIGN AGAINST INDECENT LITERATURE

Continuance on a national scale of the drive against indecent and immoral literature and magazines was pledged by the executive committee of the Catholic Press Association, which met at the University of Notre Dame, Saturday, November 28.

Members of the committee were guests of the university, and of its president, Rev. John F. O'Hara, C.S.C., at a dinner Saturday night at the university which was addressed by the Most Rev. John F. Noll, D.D., bishop of the diocese of Fort Wayne, Ind., and a former leader in Catholic press activities.

Bishop Noll called attention to the campaign begun locally by the National Council of Catholic Women, which has been taken up by the Catholic Youth Organization in Indiana, and by many other organizations which are not of a religious nature. He called particular attention to the need for action, not only by Catholic groups but by all decent citizens and groups in the country regardless of creed or religion.

Stressing the insidious manner in which indecent propaganda is being insinuated into the secondary, and even the primary schools of the country, Bishop Noll said:

"We must be on guard not only against the magazines whose stories are obviously immoral. We must also guard against many presumably reputable magazines which carry advertising tending to debase and ruin the innocent juvenile and adult readers.

"It is not enough to carry on local campaigns which will temporarily 'clean up' the newsstands. We must strike at the national sources of this propaganda. We must stop the flood of indecent writing and advertising at the fountain head, just as moving pictures were purged through the League of Decency."

He mentioned the efforts of local druggists to take indecent literature from their own counters and cited the case of one druggist who was told in writing by the publishers of a reputable magazine that unless he purchased the magazine from the distributing syndicate in this territory he could not secure the publication for sale.

The druggist had previously written that the distributors would

not sell him the magazines of his choice but demanded that he take a certain number of immoral publications as well (a facsimile of the correspondence in this case was published in the last issue of the *Sunday Visitor*, Catholic organ of that diocese, of which Bishop Noll is former editor).

Father O'Hara, in welcoming the delegates to Notre Dame, mentioned that the Notre Dame student body is behind the campaign against indecent writing and within the last few days the majority of them have voluntarily signed a pledge to boycott the newsstands and other outlets for indecent magazines.

"THE HOME VERSUS THE RADIO"

In a lecture on "The Home Versus the Radio" at the Sacred Heart Convent in Boston, November 29, Commissioner George Henry Payne of the Federal Communications Commission stated that not only was the sanctity of the home threatened by the high pressure salesmanship of deleterious drugs and foods, but that all over the country parents were aroused over the so-called children's programs, which in many cases produced nightmares and nervous disorders among the children who listened to them.

"Protests from all sections of the country" said Commissioner Payne, "have come to me over the evil effects on children's minds of the so-called blood and thunder, kidnapping children's programs. The letters come from parents who find themselves confronted with a problem with which they are unable to cope. Even a Congressman informed me that the programs had become so bad in his house that the radio is never turned on. Fortunately, these protests are having some effect, for the head of one of the large networks sent word to me the other day that they had abolished the blood and thunder thrillers and were broadcasting in the children's hours intelligent and interesting stories that had the approval of educators and parents' associations.

"But unfortunately if there is evidence of some desire to reform in the matter of blood-curdling children's programs, there is no such evidence in the matter of programs that are outwardly indecent or replete with double entendre and objectionable innuendoes. These and the sale of deleterious drugs and food products constitute the basis of the most serious criticism that can be launched against broadcasting.

"Because of the large amount of money made through advertising of the products, it has apparently been almost impossible to cure an outrageous situation. Showing the power that the

lobbyists who infest Washington are able to wield, we have the famous, or perhaps infamous, case of a western station that in one day's program violated the Pure Food Act forty-four times. In order to revoke the license of this station, one of the most scholarly and able of the young attorneys was assigned to the case, and according to his superiors produced as strong a case as it was possible. In the course of his work, he was threatened that if he continued influence would be used to have him removed or demoted. He continued the work but no attention was paid to his evidence, the license was granted to the station which should have been taken off the air, and the young man was demoted.

"Not long before this, I had learned of a case where a young field inspector had made charges of dishonesty against his superior officer; the man against whom the charges were made was continued in office with a slight reduction of salary, while the man who made the charges was practically immediately dismissed. Fortunately, I am able to say that in the course of time we succeeded in having this man returned to his service after two years of unemployment, with a wife and family, unemployment due to his desire to do the honest thing.

"The threat to the home through deleterious foods and drugs, indecent programs, nerve-racking children's entertainment, and a sophisticated philosophy that is fundamentally unsound, can only be adequately understood when we realize how long and severe was the struggle to establish the spiritual sanctity of the home, and how many civilizations came and went without having reached what we look on now as the greatest achievement of civilization. The home, as we conceive it, did not exist in ancient Greece, with all its culture and humanity. The reason was the low point of view of women expressed so plainly by Plato, for it was only as polygamy and wife-purchase disappeared and the life of the child became sacred that the modern spiritual idea of the home arose."

EASTERN REGIONAL UNIT OF N.C.E.A. MEETS IN ATLANTIC CITY

Presidents and deans of forty-six colleges and universities of the Eastern Regional Unit of the National Catholic Educational Association gathered at Haddon Hall Hotel, Atlantic City, N. J., on November 26 and 27, for their annual meeting. Very Rev. Edward V. Stanford, O.S.A., President of Villanova College, chairman of the Unit, presided.

At a luncheon meeting on November 26, the activities of the year were reviewed and recent trends in the field of education were analyzed by Father Stanford.

During an evening session of the Committee on Educational

Problems, a standing committee of the Unit, the members discussed the advisability of publishing a quarterly newspaper devoted to the interests of the Unit. The committee also voted that a commission on Living Endowment, composed of three members, be appointed to study in detail a uniform method of computing in monetary terms the contributed services of religious and clerical faculty members of Catholic Colleges. On the following day, the general body, by unanimous vote, empowered the chairman to set up such a commission.

On Saturday, November 27, Mr. Samuel F. Telfair, Jr., Professor of History at Fordham University, New York, spoke on: "Annuities and Insurance for the Lay Teachers in a Catholic College." Very Reverend James M. Campbell, Ph.D., Dean of the College of Arts and Sciences, Catholic University, Washington, read a paper: "The Modern Language Requirements at the College Level."

The following officers were elected for the ensuing year: Rev. William T. Dillon, Dean of St. Joseph's College for Women, Brooklyn, Chairman; Rev. Charles J. Deane, S.J., Dean of Fordham University, New York, Vice Chairman; Very Rev. Edward V. Stanford, O.S.A., President of Villanova College, Regional Representative on Executive Committee of the N.C.E.A.; Rev. Sister Mary Frances, S.S.N.D., President of the College of Notre Dame of Maryland, Baltimore, and Rev. Mother Grace C. Dammann, President of Manhattanville College of the Sacred Heart, New York, Regional Representatives on the Accreditation Commission of the College and University Department, N.C.E.A.; Brother Emilian, F.S.C., La Salle College, Philadelphia, Secretary.

REV. DR. R. BUTIN, FAMOUS SCHOLAR, DIES

The Very Rev. Dr. Romanus Butin, S.M., internationally known scholar, former Provincial of the Washington Province of the Society of Mary, and Professor of Semitic Languages and Literatures at the Catholic University of America, was killed instantly December 8, when an automobile in which he was riding overturned near University Park, Md. The Rev. Charles A. Dubray, S.M., of the Marist Seminary, who was driving the car in which the two priests were returning from Baltimore, was only slightly injured.

Funeral services were held December 11, at the National Shrine of the Immaculate Conception on the Catholic University campus. The Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the Catholic University, was celebrant of the Pontifical Mass of Requiem.

Dr. Butin was born at St. Romain d'Urfe, Department of Loire, France, on December 3, 1871. He was one of nine children. He is survived by his sister, Mother Ephrem of the Sisters of St. Joseph, Lyon, France.

Following elementary and classical studies in France, Dr. Butin came to the United States in 1890 and made his philosophical studies at the Marist Scholasticate in Maryland. He then entered the Society of Mary and asked to be sent to the Foreign Missions in Oceania. He became instead a professor at Jefferson College in Louisiana, and after two years in that post came to the Marist College here for his theological studies. He was ordained to the priesthood on June 21, 1897.

Dr. Butin matriculated at the Catholic University in 1898 for courses in Moral Theology, Sacred Scriptures and Hebrew. He received the degree Licentiate of Sacred Theology in 1900 and was appointed Professor of Hebrew and Sacred Scripture at the Marist College. In the Fall of that year he registered in the Department of Semitic and Egyptian Languages at the Catholic University, and from that time devoted himself largely to the Hebrew and Aramaic languages. Dr. Butin, who became a naturalized citizen of the United States in 1908, was Instructor in Semitic Languages and Literatures at the Catholic University from 1912 to 1916, Associate Professor from 1916 to 1923, and Professor from 1923. He was also Curator of the Catholic University Museum.

Dr. Butin was chosen to be the Annual Professor and Acting Director of the American School of Oriental Research in Jerusalem for the year 1926-27. He was the first Catholic priest chosen to fill that office. In the winter of 1929-30, Dr. Butin was a leader of the joint Harvard-Catholic University archaeological expedition which made important discoveries in the vicinity of the Temple of Hathor on Mount Serabit-el-Khadem in the Sinai Desert.

Dr. Butin was a member of the American Oriental Society, the Palestine Oriental Society, the Society of Biblical Literature

and Exegesis, the Linguistic Society of America, and the Catholic Educational Association. He was President of the American Committee of Corpus Scriptorum Christianorum Orientalium. He was the author of numerous works, including: "The Ten Nequodoth of the Torah," "Progressive Lessons in Hebrew," and "Key to the Progressive Lessons in Hebrew." The latter two books are publications of the Catholic Education Press.

In addition to his attainments as a scholar, Dr. Butin filled some of the highest posts in his religious community with honor and distinction. He was at various times Superior of the Marist Seminary here, Delegate to General Chapters of the Society in Rome, Director of the Third Order of Mary, and Provincial and Provincial-Counselor of the Washington Province of the Society of Mary. He had given retreats from one end of the United States to the other.

He possessed a notable and simple devotion to the Blessed Mother. He died on the Feast of the Immaculate Conception.

SURVEY OF THE FIELD

Fellowships and scholarships to the value of \$78,671.50 have been awarded to 170 students, laymen and laywomen, religious and nuns, in the graduate and undergraduate fields at the Catholic University for the current academic year, exclusive of the sums disbursed through the National Youth Administration. . . . While noting that other courts have held to the contrary, Federal Judge Albert B. Maris ruled in Philadelphia last month that public school officials lack authority to expel a pupil because he refuses, on the grounds of religious convictions, to salute the flag. The decision was rendered in an action brought by a parent, a member of Jehovah's Witnesses, whose two children were expelled from the Minersville schools. The Minersville school authorities adopted a regulation requiring all teachers and pupils of the schools to salute the flag as a part of their daily exercises. Refusal to do so was to be regarded as an act of insubordination. When his children were expelled from the Minersville schools, the parent brought action for damages against the school authorities for depriving his children of their "rightful education." He said he was not financially able to educate his children privately, and that he could not conscientiously permit them to salute the flag. . . . The second National Social Hygiene Day will be held

February 2, 1938. The decision to center attention upon social hygiene activities in February grew out of a long series of annual regional conferences and increasing demands for general participation in early planning for the year's work. The first national observance of this day was so successful and was followed by such favorable comment from all parts of the country, that the Association was urged to repeat and extend the program with cooperation of all other national voluntary agencies. Of course, some other date early in the year may be substituted in any given community to fit in best with other local meetings. Material for programs may be secured from The American Social Hygiene Association, 50 West Fiftieth St., New York, N. Y. . . . Bishop James E. Walsh, Superior General of Maryknoll, announced receipt of authorization from Archbishop John J. Glennon for the establishment of a Maryknoll Preparatory School in the Archdiocese of St. Louis. The Rev. William Cummings and the Rev. John Martin of Maryknoll are now residing temporarily at Kenrick Preparatory Seminary, Webster Groves, Mo., preliminary to obtaining a property. By the arrangement with Archbishop Glennon, Maryknoll will establish a residence within easy contact of Kenrick Preparatory Seminary and the candidates to the foreign mission priesthood will go daily to Kenrick for classes. . . . The Rev. Carl H. Meinberg has been appointed President of St. Ambrose College, according to an announcement by the Most Rev. Henry P. Rohlman, Bishop of Davenport. Father Meinberg succeeds the Rt. Rev. Msgr. Martin Cone. He has served as head of the Department of History and has been a member of the faculty since his ordination in 1914. . . . Widely known in labor circles as well as in the field of education the Very Rev. Edmund C. Horne, S.J., has been installed as President of John Carroll University, Cleveland. For the last year Father Horne had been in residence at Georgetown University, Washington, D. C., while studying labor problems. . . . The appointment of Sister Mary Reparate, O.P., Director of the Library School of Rosary College, as editor of *The Catholic Library World*, has been announced by the Rev. Coleman Farrell, O.S.B., president of the Catholic Library Association.

REVIEWS AND NOTICES

Talking Pictures—How They are Made—How to Appreciate Them, by Barrett Kiesling. Johnson Publishing Company, Richmond, 1937.

Talking Pictures is a reply to the increasing emphasis which has been placed upon the motion picture as an art form and as a medium for educational material. The book explains simply and directly all of the major elements of motion picture making.

Step by step, *Talking Pictures* carries us through a typical studio. Each tile of the whole mosaic which forms the completed picture is discussed. This enables the reader to see the entire background of a picture.

The book describes the selection of stories, the writing of scenarios, the property warehouse, the costumes, the architect's designs for sets, the work of the director and his assistants, the work of the stars, of the cameramen, and of the various craftsmen and workmen who contribute to the making of a film. The concrete, simple style of the book brings before us the scenes familiar to people who work in the studios.

The actual making of film, the method of sound recording, the method of distribution, and a discussion of television and color photography add completeness to the study. One of the most valuable qualities of the book is its emphasis upon the related fields of science and art which make the motion picture possible.

Stress is placed throughout the book upon the difficult work which is required of everyone in a studio. Every division is managed by specialists who have had long training. The "scout" system for finding stars is described. Anyone who thinks a fortune or a job in Hollywood is awaiting a pretty face or an amateur technician will learn that rewards there go only to those who are carefully trained and thoroughly prepared for a career.

Valuable appendices give information on amateur cameras and photography. A glossary shows how new industries enrich our language. Excellent photographs accompany the text. The organization of *Talking Pictures* and its vivid style are thoroughly commendable.

Barrett Kiesling has been connected with the motion picture industry in many capacities for twenty-five years. He writes enthusiastically and gives unstintingly of his information. De-

signed as a text for use in high school, *Talking Pictures* not only meets this specification, but it should prove of interest to all who desire to learn the real inside story of the motion picture.

JAMES E. CUMMINGS.

Next Sunday's Sermon, by John K. Sharp. Philadelphia: The Dolphin Press. 1937. Pp. 324. \$2.00.

In his valuable preface Father Sharp explains his purpose in writing this textbook on general homiletics. He intends this new book to be an aid in sermon composition and delivery. Readers and admirers of his former work, *Our Preaching* (1936), a study in special homiletics, will find the same rewards here. The importance of both books is based upon the experience of the author, who for two decades has taken the time and made the opportunity to unite the exacting demands of teaching with the duties of parochial activities and preaching. Father Sharp writes with the authority of a gifted academic mind, made sympathetic by contact with the varied realities met in parochial affairs. He believes that "the glorious heritage of our Catholic Pulpit traditions" is in danger of the tarnish of indifference. To supply a textbook "suitable to modern needs" he has published this practical volume.

There is a genial air about the first two sections of the book, "The Preacher" and "The People." Both parts serve as a preparation for the lengthy third portion, "The Sermon." Ease and assurance appear on every page. What is written about the purpose and duty of the preacher, his authority, holiness, and personality is not particularly new; it is, however, particularly well presented. In the section entitled "The People" students will read and reread the persuasive little essay on popular preaching.

There are three divisions in the third part. After a survey of neglected details of grammar and rhetoric, the author takes his students through the process of building the sermon, with emphasis on gathering, organizing, and developing the material. Good usage, voice mechanism, vocal training and qualities, gesture and suggestion are treated with the fullness of a good teacher's selective discrimination. Several charts, tests, and diagrams round out the conclusion of this important new textbook.

Next Sunday's Sermon is the kind of work many distraught professors of homiletics have wanted for a long time. As it is "the first volume of its kind to appear in English since 1900," why not hope it will have an immediate and wide distribution.

DANIEL S. RANKIN.

New American Readers for Catholic Schools. New York: D. C. Heath & Company.

After reviewing the Pre-Primer, and First Reader of the *New American Readers for Catholic Schools*, one feels that it is not too much to say that a teacher who values child interest above subject interest, will find in this series a complementary note which satisfies. The content is original and is progressively paralleled to the rapidly growing interests of a first grade child. It presents wholesome values of Catholic life which are woven into the warp and woof of the readers and not crudely added to the content. The adaptability of method and progress presents a reading course which is exceptionally flexible. In an almost literal sense, it can be molded to the mentality of each individual pupil. The illustrations are delightful and rich in story-content values; the format is correct and pleasing. A teacher who used the books, when asked for constructive criticism, replied, "That would be equal to finding fault with a friend who has helped me over difficulties."

SISTER MARGARET.

A Course in Religion, by Rev. Alexander Schorsch, C.M., Ph.D., and Sister M. Dolores Schorsch, O.S.B., M.A. Chicago: The Archdiocese of Chicago School Board.

The eight Guide Book and Work Book of *A Course in Religion*, also known as the *De Paul Course*, have just come from the press. They complete the excellent series of religion books for the eight grades of the parochial schools by those tireless workers, Father Alexander Schorsch, C.M., Dean of the Graduate School of De Paul University, and Sister Dolores Schorsch, O.S.B., Professor of Religion at De Paul.

The eight Guide Book and Work Book are entitled "Jesus, the Son of God Made Man."

These books present, in an orderly manner and in all its conclusiveness, the evidence inherited from the first two centuries, consisting of the New Testament books, other Christian writings, pagan writings, and Christian remains, that Christ lived on earth as Man. They set forth the proofs of Christ's divinity through His declaration that He is God, guaranteed by His character, miracles, prophecies, resurrection, and the fulfilment in Him of the Messianic prophecies. Lastly, they confirm these proofs of His divinity by citing the apostles' belief in Him, also belief in Him as manifested by the early Christians, and by the Church during the entire course of her existence.

Although, in its general form, most of this knowledge is on the part of instructed Christians more or less a common possession, here it is developed in a detailed manner that, so far as we know, exists nowhere else. At the same time, the presentation of all this evidence is adapted in quantity and quality to the intelligent grasp of thirteen- and fourteen-year-old children.

As do the others, so these concluding books deal with the important matter of Religion in a concrete manner. They combine with their subject-matter the liturgy, literature, illustrations, and sacred music, with the view of developing an understanding and appreciation of our Religion in its logical consistency and attractive beauty. This is also the purpose of the activities of the units and of the liturgical material in the Work Book; as well as of the poems, illustrations, and sacred songs. And by means of the guide-sheets to character formation children are led to the habitual practice of our Religion.

EDGAR SCHMIEDELER, O.S.B.

The Arts Workshop of Rural America: A Study of the Rural Arts Program of the Agricultural Extension Service, by Marjorie Patten. Pp. viii + 216. Price, \$1.50. Columbia University Press, New York City.

This interesting volume tells the story of the rise of a host of homespun leisure-time activities among farm people, particularly during the troubled years since the World War. These activities are deeply rooted in the soil, and they now form an important part of the agricultural program sponsored by federal and state authorities to improve conditions in rural communities. To be

sure, they are nothing new. But the attention being devoted to their growth by the Extension Service is new.

Recently, the General Education Board decided to sponsor a study of the cultural contributions of this Rural Arts Program, and the study was carried out by the author of the present work under the supervision of the Department of Adult Education of Teachers College, Columbia University. The states selected for this study included Wisconsin, Iowa, North Dakota, Colorado, Ohio, North Carolina, New York and West Virginia. They are chosen not because of excellence of program primarily but rather because they seemed to have programs representative of what is happening and of what may happen in different types of organizations. In not all of the states was the Agricultural Extension Service responsible for the arts program. In a few the state university was responsible. While primary emphasis was placed on extension service, it was felt wise to learn also from the experience of other tax-supported agencies that share in directing the growing cultural revival in rural America.

As a result of the method and scope of the study, this volume presents a well-rounded and up-to-date picture of just what is going on in this field today. The book is, in effect, the "success story" of a broad cultural program and of the thousands of people all over rural America who, by taking part so enthusiastically and ably in that program, have made it the important force for pleasure and benefit it is today. Being a story of this kind, based on careful field work, the present volume should be of interest to all who share in the leadership of this program, to those who participate in it, and to anyone concerned with adult education and the development of leisure-time activities.

The chapter headings give some inkling of the content of the volume. They are the following: (1) Leisure-Time Program; (2) How the Program Grew; (3) Patterns of Work; (4) The Part That Drama Plays; (5) Drama Festivals in Wisconsin; (6) The Little Country Theatre in North Dakota; (7) Informal Drama in Community Planning in Ohio and New York; (8) The Making of Native Folk Drama in North Carolina; (9) An Integrated Arts Program in the University of Colorado; (10) Corn, Hogs, and Opera in Iowa; (11) The Part That Music Plays; (12) A Leadership Training Center at Jackson's Mill, West Virginia; (13) An Experiment in Regional Planning at Oglebay

Park, Wheeling, West Virginia; (14) The Little Stringed People Play Their Parts; (15) Farmers Write Their Own Plays; (16) The Importance of Folk Events; (17) Hobbies; (18) Arts and Crafts; (19) Art Exhibits in Rural Galleries; (20) Radio Has Its Place in the Program; (21) Some of the Problems.

Not a few Catholic parishes have given some attention to the rural arts, notably singing and drama, even from our pioneer days on. These, too, are catching the spirit of the times of putting a renewed emphasis on these particular activities in the countryside. There is no doubt that they can get much help and guidance in this regard from the government extension service.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Dimock, Hedley S.: *Rediscovering the Adolescent*. New York: Association Press, 347 Madison Ave. Pp. xi+287. Price, \$2.75.

Gray, William S.: *Current Issues in Higher Education*. Chicago: The University of Chicago Press. Pp. 153.

Morton, Robert Lee: *Teaching Arithmetic in the Elementary School*. New York: Silver Burdett Company. Pp. x+410. Price, \$2.40.

N.E.A. Research Bulletin: *Federal Support for Education. State School Legislation in 1937*. Washington, D. C.: National Education Association. Pp. 28; 21.

Textbooks

Alfieri, Vittorio: *La Congiura De'Pazzi*. Boston: D. C. Heath and Company. Pp. 105. Price, \$1.00.

Ammarell, Raymond R.: *An Outline in Civics*. Philadelphia: McKinley Publishing Company. Pp. 96. Price, \$0.52.

Bandas, Rev. Rudolph G.: *Modern Problems*. Chicago: Loyola University Press. Pp. 167. Price, \$0.40.

Barmont, R. A., B.S. in L.S.: *Library Helps*. Harrisburg, Pa.: Stackpole Sons. Pp. 80.

Baschob, Rev. Charles R., Ph.D.: *A Manual of the Catholic*

Religion. Part One. San Francisco: Textbook Publishing Co. Pp. 224. Price, \$1.00.

Bengoa, Ricardo Becerro de: *El Recién Nacido.* New York: Oxford University Press. Pp. 47. Price, \$0.30.

Bond, Otto F., Editor: *L'Attaque de Moulin Par Emile Zola.* Boston: D. C. Heath and Company. Pp. 60. Price, \$0.28.

Bond, Otto F., Editor: *Première Etape.* Basic French Readings. Boston: D. C. Heath and Company. Pp. 280. Price, \$1.20.

Bond, Otto F.: *Vocabulary Drill Book.* Graded French Readers. Boston: D. C. Heath and Company. Pp. 28. Price, \$0.24.

Callecott, Frank, Ph.D., Editor: *Los Puritanos Y Otros Cuentos.* Boston: D. C. Heath and Company. Pp. 90. Price, \$0.40.

Carter, Henry Holland and Thompson, Stith: *Remedial Exercises in English Composition.* Form A. Boston: D. C. Heath and Company. Pp. 144. Price, \$0.60.

Castillo, Carlos and Sparkman, Colley F.: *Aventuras de Gil Blas.* Boston: D. C. Heath and Company. Pp. 60. Price, \$0.28.

Cowdern, M. C., and van Eerden, A.: *An Introduction to College German.* Boston: D. C. Heath and Company. Pp. xxii+205. Price, \$1.40.

De Alarcón, Pedro Antonio: *El Final De Norma.* New York: Oxford University Press. Pp. 47. Price, \$0.30.

Espinosa, Aurelio M.: *España.* New York: Oxford University Press. Pp. 61. Price, \$0.30.

Fish, Louis J., M.B.A. and Snow, William B., A.B.: *French Commercial Correspondence and Readings.* New York: The Gregg Publishing Company. Pp. 257. Price, \$1.20.

Foss, M. F.: *Fundamentals in Mechanical Drawing.* Parts I and II. Harrisburg, Pa.: Stackpole Sons. Pp. 86. Price, \$0.52.

Gerstacker, Friedrich: *Germelshausen.* Boston: D. C. Heath and Company. Pp. 46 with vocabulary. Price, \$0.48.

Goethes: *Hermann und Dorothea.* Boston: D. C. Heath and Company. Pp. xxiv+178. Price, \$1.20.

Gregg Typing. Second Edition. Complete Course. New York: The Gregg Publishing Company. Pp. xii+153. Price, \$1.60.

Hippler, C. W. and Durfee, Helen Burr: *Safe Driving*. New York: Benj. H. Sanborn & Co. Pp. 188.

Hogg, John C., M.A. and Bickel, Charles L., A.M., Ph.D.: *Elementary Experimental Chemistry*. New York: Oxford University Press. Pp. 288. Price, \$2.00.

Joaquín, José, and de Lizardi, Fernández: *El Periquillo Sarniento*. New York: Oxford University Press. Pp. 48. Price, \$0.30.

Kästner, Erich: *Emilio y Los Detectives*. Boston: D. C. Heath and Company. Pp. 204. Price, \$0.84.

Kästner, Erich: *Pünktchen und Anton*. Boston: D. C. Heath and Company. Pp. 128. Price, \$1.00.

Lamers, William M., Ph.D., and Smith, M. Edward, M.A.: *The Making of a Speaker*. Milwaukee: The Bruce Publishing Company. Pp. 522. Price, \$2.00.

Lessing, G. E.: *Minna von Barnhelm*. Boston: D. C. Heath and Company. Pp. xxiii+273. Price, \$1.20.

Michels, Rudolph K., J.D., Ph.D.: *Economics Basic Principles and Problems*. New York: The Gregg Publishing Company. Pp. 614. Price, \$1.60.

Morrison, Bakewell, S.J., S.T.D., and Rueve, Stephen J., S.J., Ph.D.: *Think and Live*. Milwaukee: The Bruce Publishing Company. Pp. 183. Price, \$1.36.

Otis, Arthur S., Ph.D.: *Otis Quick-Scoring Mental Ability Tests*. New York: Yonkers-on-Hudson. Price, \$0.65. Specimen Set, \$0.15.

Purin, C. M., Ph.D.: *A Standard German Vocabulary*. Boston: D. C. Heath and Company. Pp. 186. Price, \$1.00.

Rowe, Clyde E.: *Ten Years of Shorthand References*. New York: The Gregg Publishing Company. Pp. 53. Price, \$0.24.

Russell, Harry J.: *The Most Common Spanish Words and Idioms*. New York: Oxford University Press. Pp. 36. Price, \$0.30.

Saavedra, Miguel De Certantes: *La Gitanilla*. Boston: D. C. Heath and Company. Pp. 60. Price, \$0.28.

Stevens, Mother: *La in Music Land*. New York: The Macmillan Company. Pp. 154. Price, \$0.80.

Tressler, J. C., and Carter, H. H.: *English in Action*. Vol. I, Vol. II. Boston: D. C. Heath and Company. Pp. 396, 570. Price, \$1.16, \$1.52.

General

A Sister of St. Joseph: *Joseph the Just*. New York: Benziger Brothers. Pp. 118. Price, \$1.00.

Knoblaugh, Edward H.: *Correspondent in Spain*. New York: Sheed and Ward. Pp. 233. Price, \$2.50.

Koller, Armin Hajman, Ph.D.: *The Abbé De Bos—His Advocacy of the Theory of Climate*. Champaign, Ill.: The Garrard Press. Pp. 128.

Lunn, Arnold: *Spanish Rehearsal*. New York: Sheed & Ward. Pp. xiv+254. Price, \$2.50.

Madeleine, Sister Helen, S.N.D. De N.: *With Heart and Mind*. New York: Benziger Brothers. Pp. 124. Price, \$1.25.

Monica, Sister, Ph.D.: *Grace of the Way*. New York: Benziger Brothers. Pp. 194. Price, \$1.50. *1,000 and One*. Chicago: The Education Screen. Pp. 100. Price, \$0.75.

Pamphlets

Central Bureau Publications: *Catholic Priests Distinguished Protestants Have Known*. St. Louis, Mo.: Central Bureau Press, 3835 Westminster Place. Pp. 100. Price, \$0.25.

Indulgenced Prayers and Ejaculations. From Approved Sources. New York, N. Y.: The Paulist Press, 401 West 59th St. Pp. 32.

Ohligslager, Maurus, O.S.B.: *The Professor Visits a Monastery*. St. Meinrad, Ind.: The Abbey Press.

Osteopathy. Chicago: American Osteopathic Association. 540 N. Michigan Ave. Price, Free on request.

Political Theories and Forms. Collegeville, Minn.: St. John's Abbey. Pp. 101. Price, \$0.30.

Railway Literature for Young People. Washington, D. C.: Association of American Railroads. Pp. 24. Price, Gratis.

Spence, Rev. John S.: *"The Ideal Parishioner."* New York: The Paulist Press, 401 West 59th St. Pp. 16. Price, \$0.05.